

Samuel Hart
1877

S E R M O N

Preached before the
COMMONS HOUSE
OF
PARLIAMENT

In St. Margarets Church at Westminster, the
18 of February 1620.

By

The eminently pious and Learned
Doctor JAMES USSHER
Late B. of Armagh.

Wherein some of the grossly-Idolatrour practices of
Papists and their bloody assertions against the Magistrate
are laid open and confuted, by Scripture and primitive
P. fathers.

Whereunto is prefixed some testimonies of the ancient
fathers shewing their judgment in severall great
trines, excerpted out of the same Author his answer to
the Jesuits challenge.

There is also adjoynd an explanation of the oath of
premacie by the same famous Author. With
James this royall approbation thereof,



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$$\begin{array}{r} 2 \times \frac{1}{6} \\ 3 \times \frac{1}{4} \end{array}$$

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Christian Reader.



Here is here presented unto thee, a sermon of great worth and singular use, set forth long agoe, by the Author thereof, who was famous in the Church, and whose memorie continueth deservedly in verie high esteem therein; both because of his eminencie in pietie, learning and moderation; and also because of his indefatigable diligence in searching out, and collecting old manuscripts and some authentick copies of the *fathers*; whereby as the frauds of the Romish Church and her many corruptions of the true fathers are evidently detected and clearly discovered; so lykwise the famous Author his attainement in the knowledge of and acquaintance with Antiquity, and the true and genuine meaning of the fathers was very singular: so that the groundlesse asserting and vaine boasting of the Romish doctors, of having *all the ancient writers* * *all the fathers* on their side against us, (which they insile into their seduced proselyts and these under their tuitione and government) is clearly discovered by him; particularly in his treatise intituled, *an answer to a challenge made by a Jesuit*, wherein he unanswerably confuteth and irrecoverably confoundeth that Jesuit; and with the same swoyd (the testimonies of the fathers) where with he, (Goliath-lyke) had defied the armies of Israel; he and his complices receive a mortal wound in the chiefe heads of their religion, wherein they differre from us. In regard, that learned treatise is not readily to be had (which reason occasioned the reprinting of this Sermon) it was designed (for the satisfactions of the Catholick Christian Reader and conviction of the ingenuous Papist) to have sett downe here, at some length, and compende

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of

* Confer. Rynold. & Hart. pag. 71.

of that book; but fearing that the escapes which I might incurre therein, would possibly reflect upon the treatise it selfe, I have offered to excerpt only a few testimonies of the fathers, shewing their judgment to runne crosse to the Papists; which I shall offer to usher in with these observes.

First though we highly esteeme the testimonies of the ancient Doctors in the Church, and greatly reverence the fathers judgment; yet the Scriptures of the old and new testament are the only standart and rule of our faith and practice, for as the practice of the fathers was not the rule of their owne practice; so neither can it be the rule of our practice, otherwise we should have different rules to direct us in religione; which wer absurd; we are in this respect, to call no man father, but him who is God over all; and herein we agree with primitive fathers. August. de Pastor. cap. 14. *Let humane writings (faith he) be removed: let Gods voice sound &c.*

2. It is to be observed, that as the Church of Rome is highly chargeable with the guilt of Sacrilege in denying free liberty of reading the holy Scriptures by the common people, committing them only to the teaching of the Priest, asserting, in effect, that it wer dangerous to admit Christ to speak his own mind intelligibly to the people, but no danger in the Priest's doeing it. It is true, they are ashamed to impose this slavery, absolutely upon their proselyts in reformed Kingdomes, yet it is generally known, wit what bloody certification it is imposed upon these who are under the absolute Jurisdictione of that Kingdome of darknesse. So lykwise the Romish Doctors have egregiously wronged and abused the ancient fathers in the Church, in forging ancient writers * and councils, and corrupting the true Doctors and primitive fathers, that thereby they may have some shaddow of authority for some of their chief doctrines, for which they could find no reall foundatione either in holy Scripture

* Juel contra Hard, art. 1. pag. 45.

ture or true ancient councells and fathers: I shall instance only that new article of their beleife, *the Popes Supremacy*, holding the beleife therof, and subjectione to him as head of the Church to be absolutly necessary for attaining of salvatione (so Bellar. prefat. in lib. de Rom. pontif. etenim de qua re agitur cum de primatu pontificis agitur? brevissime dicam, de summa rei Christiane id enim quaeritur, debeatne ecclesia diutius consistere, an vero dissolvi & concidere) Ane article not to be found in the creed of the ancient Church, nor any mention therof for a longe tyme, by any councill, as is acknowledged by *Aeneas Sylvius* (who was once pope) epist. 288. To supply this defect of the fathers and councils they have forged * decretall Epistles and severall councils made up of Buck-ram Bishops as they are termed by the famous author pag. 12. 13. 14. Sie Rynolds conf. with. Hart. pag. 210. 211. 504. 510. &c. Sam. Clerk his examples pag. 469. In the last author there is ane short account of the deceit they used in corrupting the writings of the fathers.

3. Yet notwithstanding of the adversaries indeavours utterly to corrupt the writings of the ancient fathers, we are in a capacity to produce such clear testimonies from the fathers, asserting the same truths which we hold in opposition to the Romish Church, as might justly confound and perpetually silence them in their deyning the current of the primitive fathers to run on our side, some wherof I shall briefly sett down, and that in the very same words of the great Author as the forecited book (where it can be had) will to the furthest witness.

Of Traditions.

The Papists asserting that traditions should be accepted for parcells of Gods word, as it is contrare to Gods direct sentence Matth. 15. 9. *in vaine doe they worship me, teaching for doctrines the commandments of men*, and 2 Timoth. 3. 16. 17. so it is against the judgment of the fathers.

* 3.

S. Hieron.

* *Fuel Art. 4. p. 145. 155. &c. see Tho. James his account of the corruption of the fathers & Field of the Church. p. 525.*

S. Hieron, advers. Helvid. as we deny not these things that are written; so we refuse things that are not written. Gregory Nyssen (dial. de anima & resur. Tom. 1. edit. grecolat. pag. 639) layes down this as a ground, which (sayes he) no man should contradict, that in that only the truth must be acknowledged, wherein the seale of the Scripture testimony is to be seen. And (in lib. de cog. Dei cit. ab Enthymio in pan. Tit. 8.) the same father sayes for as much as this is upholden with no testimony of the Scripture, as false we will reject it. Augustin. (de doct. christ. lib. 2. cap. 9.) in these things (sayes he) which are laid downe plainly in the Scriptures, all these things are found which appertaine to faith and direction of life. I am not so bold (sayes Theodoret dial. 2.) as to affirme any thing which the sacred Scripture passeth in silence. Sic the answer to the Jesuits challenge p. 37. 39. &c.

Of the real presence.

The author stateth the question in the Sermon following I shall only adde some other testimonies of the fathers not quoted there. Aug. Ser. de Sacr. apud bedam; sayes, that which ye see is the bread, and the cup: which your very eyes doe declare unto you. And in another place, (writing to Bonif. Epist. 23.) sayes, if Sacraments did not some manner of way resemble the things whereof they are Sacraments, they should not be Sacraments at all; and for this resemblance they doe oftentimes also bear the names of the things themselves; as therefore the Sacrament of the body of Christ, is after a certaine manner the body of Christ &c. Clem. Alex. paedag. lib. 2. cap. 9. sayes, our Lord did blesse wine when he said, take drink, this is my blood, the blood of the vine. Tertullian advers. Marc. lib. 4. cap. 40 Christ (sayes he) taking bread and distributeing it to his disciples made it his body, saying, this is my body, that is, the figure of my body. Origen against the marcionits dial. 3. If Christ, as these men say wer without body and blood: of what kind of flesh or of what body, or of what kind of blood did he give the bread and the cup to be Images of, when he commanded his disciples by them to make a commemoratione of him. sic pag. 64. &c.

Of Confession.

As we are not either against publick or private confession, that is any way requisite either for information and easing of the conscience, or for the due execution of that ancient power of the Keyes which Christ bestowed upon his Church; so we reject that new pick-lock of *Sacramentall confession*, obtruded upon mens consciences as a matter necessary to salvation; as is done by the canons of the late council of Trent Sess. 14. can. 6. & 7. which doctrine as it is contrare to Scripture Ps. 32. 5. 6. 2 Cron. 5. 37. 1 John. 1. 9. &c. So it crosseth the current of the fathers S. Chrylost. Homil. de penit. Tom. 5. col. 901. *It is not necessary that thou should confesse in the presence of witnesses: Let the inquiry of thy offences be made in thy thought; let this judgment be without a witness; let God only see thee confessing.* And in Epist. ad Heb. cap. 12. Homil. 31. *Let us not call ourselves (sayes he) sinners only, but let us recount our sinnes, and repeat every one of them in special; I doe not say unto thee, bring thyselfe upon the stage, nor accuse thyselfe to others: but I counsaile thee to obey the prophet, saying, reveal thy ways unto the Lord, confesse them before God &c.* The groans of my heart (sayes S. Basil. Psal. 37. paraphrasing on these words. *I have roared by reason of the disquietnesse of my heart*) sufficed for a confessione. These testimonies, with many others quoted by the author. pag. 95. 96. &c. clearly sheweth, that the ancient fathers did not tye up remission of sinnes to external confession; otherwise they did not debar men from opening their greivances unto the physicians of their souls, and their Christian brethren.

Of the Priests power to forgive sinnes.

That it appertaineth only to the most high as his privilege to forgive sinnes properly, directly and absolutely: is clear from Scripture Isa. 43. 25. *I am he that blotte out thy transgressions for myne own sake and will not remember thy sinnes.* Mic. 7. 18. *who is a God like unto thee that pardoneth*

Iniquity. The doctors and fathers are also very positive in this point. *Who can forgive finnes* (saith Gregory I. Bishop of Rome expof. 2. Psalmi penit.) *but God alone.* He did not then dream that any Doctors in Rome or Rhemes would condemne this doctrine as Heretical. (Rhemists annot. in Matth. 9. 5.) *the faithless Jewes* (say they) *thought as Hereticks now a dayes, that to forgive finnes was so proper to God, that it could not be communicated to man &c.* Old Irenaeus was not of their judgment advers. Heret. lib. 5. cap. 17.) *Christ* (sayes he) *forgiving finnes, did both cure the man, and manifestly discover who he was, for if none can forgive finnes but God alone, and our blessed Lord did forgive them, and cured men it is manifest he was the word of God, made the sonne of man &c.* So Tertullian lib. adver. Marc. cap. 10. *when the jewes* (sayes he) *beholding only his humanity, and not being yet certaine of his deity, did deservedly reasone, that a man could not forgive finnes, but God alone.* Chrysostome who of all the fathers gives most in this point, to Gods Ambassadors, yet is carefull to preserve Gods priviledge in tire Homil. 6. in 2 Cor. 3. *none can forgive finnes* (sayes he) *but God alone; and Homil. 40. in 1 Cor. 15. To forgive finnes is possible to God only.* To forgive finnes being thus proper to God only, his ministers have not this power communicated to them but in an improper sence; namely, because God forgiveth by them, and hath appointed them both to apply these meanes by which he useth to forgive finnes, and to give notice to repentant sinners of that forgivenesse. The meanes in the exercise whereof this ministry of reconciliatione (as the Apostle calls it 2 Cor. 5. 18.) doeth mainly consist; are the word, Sacraments, the relaxatione of the censures of the Church, and prayer; The Author illustrateth these particularly, and obviateth the cavils of the Adversary pag. 125. 126. &c.

As Jeremie is laid to be set, by God, over nations and Kingdomes (chap. 1. 9. 10.) *to root out, pull downe and to destroy &c.* who was only to speak the things to them, which God had commanded him, and Levit. 13. *the Priest shall*

shall cleanse him (meaning the leaper) the priest shall pollute him; not that he is the Author of the pollutione, saith Jerome, (lib. 7. in 1^o. 23.) but that he declareth him to be polluted. So the priests of the Gospel, saith Peter Lombart; (lib. 4. sent. dist. 14) in remitting or retaining sinnes have that right and office which the legall priests had in curing the leapers.

Of Purgatory.

The Imaginary flames of purgatory may be soone extinguished, if we goe to the Scriptures the whole current ruuning upon this, that the blood of Jesus Christ cleanseth us from all sinne, (1 Joh. 1. 17.) that all who die in Christ (as all beleivers doe 1 Thef. 4. 16.) rest from their labours, Rev. 14. 13. And that they come not into judgment but passe from death to life; Joh. 5. 14. &c. So if we goe to the fathers, we will find them offering their help Tertulian counteth it injurious to Christ (lib. de patient. c. 9.) to hold that such as be called from hence by him are in a state that should be pitied, whereas they have obtained their desyre of being with Christ. Cyprian de mortal. sect. 2. It is for him to fear death, that is not willing to goe to Christ: it is for him to be unwilling to goe unto Christ, who doeth not beleive that he beginneth to raigne with Christ — the righteous are called to a refreshing the unrighteous are baled to torment &c. Athanasius his disputatione against purgatory is (or Laily was) to be seen in the french kings library; and the Apology of the Grecians touching the same, is commonly to be had, which beginneth thus. A purgatory fyre (say they Apol. grec. de purg.) and a punishment by fire which is temporall and at last shall have an end; nether have we receaved from our Doctours — and by admitting it we fear we should destroy the full consent of the Church &c. See the Author page 181. where he sheweth that some of the Fathers, that the adversarys say are for them in this point understood no such thing as their purgatory. He lykwise (pag. 195. 200 &c.) sheweth the injury they doe to the fathers in asserting them to be for their opinione aient prayer for the dead. See also page 345.

Of prayer to Saints.

The Apostles question might silence the Papists (Rom. 10. 14.) how shall they call on him in whom they have not believed. And Christs words (Matth. 4. 10.) thou shalt worship the Lord thy God, and him only shalt thou serve; Now prayer is such a principal part of this service, that it is usually put for the whole, Jer. 10 5. Act. 9. 14. &c. Nether have we any Scripture example for it; nor practice of fathers. Origen (lib. 8. cont. Cels. p. 432) *We must endeavour* (sayeth he) *to please God alone, who is above all things* ——— *and if Celsus will yet have us to procure the goodwill of any others after him that is God over all, let him consider that as the shadow followeth the body* ——— *so having God favourable to us who is over all, it followeth that we shall have all his friends, both Angels and souls and Spirits, loving unto us &c.* and p. 406. away (sayeth he) with Celsus his counsail, saying we must pray to Angels, and let us not so much as afford any litle audience to it; for we must pray to him him alone who is God over all &c. Tertull. Apol. cap. 30. these things (sayeth he) I may not pray for from any other but from him of whom I know I shall obtaine them &c. The brethren of the Church of Smyrna (Euseb. Smyr. eccles. lib. 4.) say, him being the sone of God we adore, but the martyrs as the disciples and followers of the Lord, we love worthily for their exceeding great affection toward their king and master. The primitive fathers proving Christ to be truly God against Hereticks, did make use of our invoking or praying to him, as ane speciall argument to evince it. If Christ (saith Novatian de Trinit. cap. 14.) be only man, why is a man called upon in our prayers as a mediator &c. Athanasius against the Arians p. 259. hath much to that purpose. My Author proceeds (pag. 426.) and sheweth the rise of the Papists mistake of the fathers, and clearly demonstrats that invocatione was never attribut to the saints by them.

Of Images.

The Author quoteth the council of *Trent*, and many of the Popish writers, asserting that Images of Christ and saints should be piously worshiped by Christians; and they generally condemne *Durand* and his followers who held that Images wer adored only improperly because they put men in mind of the persons represented by them, who are then adored before the Images as if they had been there really present; this opinione is censured by the Later Popish divines to be *dangerous, rash and favouring of Heresy*. Yea friar *Pedro de Cabrera* a great divine in Spaine (in 3. part. Thom. quest. disp. 2 Num. 15.) asserteth, *it is simply and absolutely to be said that holy Images are to be worshiped in Churches and out of Churches; and the contrary is ane Heretical Doctrine*, and he sheweth this was the Doctrine of *Thomas Aquinas*. *It is the constant judgment of Divines* (saith *Axorius* the Jesuit instit. moral. Tom. 1. l. 9. c. 6.) *that the Image is to be honoured and worshiped with the same honour and worship wherewith that is worshiped whereof it is ane Image*; This is the Doctrine, (saith *Cabrera* ibid. Num. 30.) *not only of Thomas and of all his Disciples, but of all the old schoolmen almost, and particularly quoteth nynteen of their approved writers.*

To all this we oppose the words of the second command, *thou shalt not make to thyselfe any graven Image — thou shalt not bow down to them nor worship them.* The guides of the Romish Church finding this to condemne their Idolatry so clearly, have thought fit to keep it out of their decalogue appointed for common use, under pretence of including it as a part of the first commandement, and then perswade the common people that the first command is so far from condemning the worshiping of Images that it commandeth the same and condemneth the contrary neglect thereof; so Laurence vauz Catechis. cap. 3. unto this Question; *who breaketh the 1 commandment of God by unreverence of God? Frameth this Answer; they that give not due reverence to God and his saints, or to their reliques and Images.*

Images. And *Jacobus de Graffis* in his explicatione of the same commandement, sayes, we should reverence every Image with the same worship that we doe him whose Image it is, &c. What desperat impudency is this? that not only the practise of this wretched Idolatry should be maintained against Gods expresse commandement, but also that he should be made the Author and commander of it even in that very place wher he doeth so severely forbid it.

I shall add some testimonies of the Ancients against their opinione Anent the worshiping of Images. The *Eliberine* council cap. 36. held about the time of *Constantine* the great; It is our mind (say they) that pictures ought not to be in the Church, leifst that which is worshiped or adored should be painted on wals. *Augustine* Epist. 119. Any similitude of God in the figments of men is forbidden to be worshiped; not because God hath not any Image, but because no Image of him ought to be worshiped, but that which is the same thing that he is (Col. 1. 15.) nor yet that for him, but with him. As for the representing God in the similitude of a man, He resolveth (de fide & symbol. cap. 7.) that it is utterly unlawfull to erect any such Image to God in a Christian Church &c. many such testimonies are set down by the Author p. 502. &c.

Of Merits.

Maldonat on *Ezek.* 18. 20. saith, that we doe as properly and truly merit rewards when with the grace of God we doe well as we doe merit punishments when without grace we doe evill. And *Bellarmin* de just. lib. 5. cap. 17 sayeth, that the good works of just persons doe merit eternal life condignly not only by reason of Gods Covenant and acceptatione, but also by reason of the work it selfe: so that in a good work proceeding from grace, there may be a certaine proportion and equality unto the reward of eternal salvation. *Gabriel Vasquez* Commentar. in *Imam.* 2. quest. 114. disp. 214. cap. 7. init. sayes, that no accession of dignity doeth come to the works of the just by the merits or person of Christ; which the same should not have otherwise, if they had been done by the grace bestowed liberally by God alone without Christ. And after asserting several things to this purpose he

he addeth this corollary (Ibid. Disp. 121. cap. 3. Num. 30 31.) seeing the works of a just man doe condignely merit eternal life as an equal recompence and reward, there is no need that any other condigne merit, such as is the merit of Christ, should come between, that eternal life might be rendered unto them &c.

How detestable and horrid ane Doctrin this is, may be evident to all who considers how utterly repugnant it is to the truth of God, and to the common sence of all true hearted Christians. *When ye have done all these things* (saith Christ Luk. 17. 10.) *Which are commanded you, say, we are unprofitable servants; we have done that which was our duty to doe. If he be unprofitable* (saith S. Hierome ad Ctesiphont. cont. Pelag.) *who hath done all; what is to be said of him who could not fulfill them?* The Romish Church hes fearfully departed from the Doctrin Paul wrot Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us: And Bernard upon that text (Serm. 1. in annunt. B. Mariæ) says, concerning the life eternall we know that the sufferings of this time are not worthy to be compared with the future glory, no if one man did sustaine them all: for the merits of men are not such that for them eternal life should be due of right, or God should doe any injury if he did not give it, for so let passe that all merits are Gods gift, and in that respect a man is for them made a debtor to God more then God to man: what are all merits in comparisone of so great a glory. And S. Ambrose asserteth the same, Epist. 22.

We are to observe that *merits* mentioned in the writings of the Fathers does not in the leist countenance the Popish Doctrin of merits for by *merits* the fathers signify nothing but *works* and to *merit*, is simply to procure or to attaine (as some of the learned Papists acknowledge Andr. vega def. con. Trid. de just. lib. 8. cap. 8. &c.) without any relatione at all to the dignity either of the person, or the work: as may be clearly seen in the Epist. 22. of Bernard where speaking of Children promoted to the Prelacy sayes

sayes, they wer more glade they had escaped the rod then that
 they had merited (that is obtained) the preferment. And Au-
 gustine (cont. liter. Petilian lib. 3. cap. 6.) sayeth, that he
 and his fellowes for their good doings, at the hands of the Do-
 natists instead of thanks merited (that is incurred) the flames of
 hatred. And de Predest. & gratia, He sayes, that S. Paul
 for his persecutions and blasphemies merited, (that is found
 grace) to be named a vessel of election. And Serm. 49. de tem-
 pore, he sayes, that no sinner should despair of himselfe see-
 ing Paul hath merited pardon &c. So though the fathers use
 the expresseione, meritis, yet they understood it not in the
 sence that the Romanists take it. I can hardly be perswaded
 saith Origen (lib. 4. in Epist. ad Rom. cap. 4.) that there can
 be any work which may require the reward of God by way of debt.
 seeing this very thing itselfe, that we can doe, or think or speak
 any thing, we doe it by his gift and Largeesse. The salvations
 of men, sayes Theodoret, (in Iophon. cap. 3.) depends upon
 the sole mercy of God, for we doe not obtaine it as the wadges of
 our righteousnesse. The famous author goes on in citeing tes-
 timonies of the fathers in this point, and sheweth the
 original and first breedings of the Romish error herein;
 which he likewise doeth in all the formentioned errors of
 of the Papists, pointing particularly at the time wherein
 they began to be first broached, and the persons who were
 the cheif instruments therein, which is also done by our
 famous countrey man Mr. Welsh, his popery Anatomized.

I have designedly choisen to excerpt these few testimo-
 nies out of the many quoted by the great Doctor Usher,
 because of his great account in the Church being justly
 esteemed most skillfull of primitive Antiquity, yea, by
 his greatest adversaries (a) acknowledged, to have been
 greatly learned and of pious and ingenuous candor; so that
 the ingenuous Papists (who have not access to the authen-
 tick copies of the Fathers) may have as great assurance (to
 say no more) that they are faithfully and genuinely deliver-
 ed by him as they can be, by any of their Priests or Jesuits
 and

(a) see Clark on his life, and Paulus veridicus a Papist prefat.

and may no longer be seduced into a groundless belief that the current of *all the primitive fathers* run on their side, which they labour to persuade them of, though in their debates with the Learned on our side, they are put to pitiful shifts in answering the Testimonies of the fathers; as for instance in that great Doctrine of the *Eucharist*, *Harding* a learned Papist (b) is constrained to acknowledge that the ancient fathers spoke of it by these very same termes that we doe, which insinuat the falshood of the Papists horrid opinion. But ye may easily perceive his answers so far from satisfieing any unprejudiced person, that they rather evidence a designe to darken their true meaning. Having mentioned this point of Doctrine, I shall only add, that as we demurr not to expresse (c) our judgment of the nature, use and signification of that holy Sacrament, in the same manner that the fathers used; so we cannot without horror and astonishment consider how the Elogies and high expressions used by the heavenly-minded fathers in their Rhetorical amplifications of that blessed Sacrament of the Lords supper, should be drawn down by the Papists to patronize and countenance their carnall and grossly-absurd Doctrine of *transubstantiation*; Herein they egregiously wrong the Ancient fathers imposing a glosse on their expressions that they, without all peradventure, never designed; for we find them using the same expressions when speaking of the *water* in the Sacrament of Baptisme, yea, of *Manna* in the wilderness, of the *rock*, of *the word preached*, of *believers* &c. Which the Papists themselves must acknowledge have a mystical and spirituall sence. And it is told us by *S. Augustine*, (d) that in the Church it was a custome upon the peoples partaking of the holy Sacraments to instruct and direct them by these words, *fursum corda*, let your hearts goe heaven-ward. And *Chrysostome*, (e) sayes, *believers while on the earth, are compar-*
ed

(b) *Harding* answer to *Fuels* challenge *Art. 12.* (c) *Fuel. Apolog. eccles. Anglic. p 8.* (d) *August. de bono persever lib. 2. cap. 13.* (e) *Chrysost. in 1 Cor. Homil. 24.*

ed to Eagles, because in order to their feeding on Christs body they must ascend to the highest heavens. Cyprian concerning the Lords supper, sayes, it is the food of the soul, not of the belly. So Cyrill. ad object Theodoreti, Basil in Pl. 33. Bernard in Cant. Cantic. Serm. 16. Origen. Hom. 7. in Levit. Hieron. in Proverb. lib. 1. cap. 8. August. in Joan. tract. 26. 30. 121. Idem in Psal. 98. A ubros. in Luc. lib. 10. cap. 24. &c. (I forbear to set down their words for brevities sake.) By these and many such discourses and sentences of the fathers their judgment is very obvious to any sober and spiritually-minde Christian. See famous *Jus* his defence against Harding (this point of transubstantiation being one of the Twenty and seven popish Doctrines, for any one of which, that great *Antiquary*, challenged all the Papists to produce (he maketh good that challenge in his defence) one text of holy Scripture, or a sentence out of any Catholick Doctor, ancient council, or primitive father for six hundred years after Christ) Art. 5. pag. 13. 15 &c. Art. 21. pag. 168. 169. 171. &c.

Seeing then (Christian Reader) we have such a perfect, holy and spotlesse rule of our Religion, and so great and goodly a cloud of holy fathers witnessing these same truths which we professe; Let us walk up according to that blessed rule abhorring and fleeing from Idolatry and will-worship, and cleanse ourselves from all other filchiness of the flesh and spirit, perfecting holiness in the fear of God infinitely blessed. So prayeth.

Your well-wisher.

H. C.

February 28. 1681.

A SER-

1 Cor. 10. vers 17.

*Wee being many, are
one bread, and one
body: for we are all
partakers of that one
bread.*



Ther entrance I
neede not make
unto my speech
at this time, then
that which the A-
postle himselve
presenteth unto
mee in the verse next but one
going before my Text: *I speake to
wise men.* The more *unwise* might
I deeme my self to be, who being
so conscous unto my selfe of my
great weakenesse, durst adventure
to discover the same before so

A

grave

2 *A Sermon preached before the*
grave and judicious an Auditory;
but that this consideration doth
somewhat support mee, that no
great blame can light herein upon
mee, but some aspersions thereof
must reflect upon your selves,
who happened to make so evill a
choyce; the more facile I expect
you to bee in a cause, wherein
you your selves are some wayes
interested.

The speciall cause of your assembling at this time, is, first, that
you who professe the same truth,
may joyne in one body, and partake
together of the same blessed
Communion: and then; that
such as adhere unto false worship,
may bee discovered and avoyded:
You in your wisdom discerning
this holy Sacrament to be, as it
were, *ignis probationis*, which
would both *congregare homogenea*,
and *segregare heterogenea*, (as in
Philosophie we use to speake) both
conjoyne those that be of the same,
and dis-joyne such as be of a differ-
ing

ing kinde and disposition. And to this purpose have I made choyce of this present Text: wherein the Apostle maketh our partaking of the Lords Table to be a testimony, not onely of the union and communion which wee have betwixt our selves, and with our Head, (which he doth in the expresse words, which I have read) but also of our dis-union and separation from all idolatrous worship: as appeareth by the application hereof unto his maine drift and intendment, laid downe in the 14. and 21 verses.

The effect therefore of that which Saint *Paul* in expresse termes heere delivereth, is the *Communion of Saints*: which consisteth of two parts, the fellowship which they have with the *Body*, laid downe in the beginning; and the fellowship which they have with the *Head*, laid downe in the end of the verse: both which are thus explained by Saint *John*. That

4. *A Sermon preached before the which wee have seene and heard, declare wee unto you, that yee also may have fellowship with us; and truly our fellowship is with the Father, and with his Sonne Jesus Christ, 1 Joh. 1. 3. Let them therefore that walke in darkenesse, brag as much as they list of their good-fellowship: this blessed Apostle assureth us, that such onely as doe waike in the light, have fellowship one with another; even as they have fellowship with God, and Jesus Christ his Sonne, whose blood shall cleanse them from all sinne. And to what better company can a man come, than to the*

1 Joh. 1. 6, 7.

Heb. 12. 23. 24. *general Assembly, and Church of the first borne which are inrolled in heaven, and to God the Iudge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, which speaketh better things then that of Abel? No: fellowship (doubtlesse) is comparable to this*

Commons House of Parl.

this *Communion of Saints.*

To begin therefore with the first part thereof, as the Apostle in the third to the Galatians maketh our being *baptized into Christ*, to Gal. 3. be a testimony that wee *are all one* 27, 28. *in Christ*: so doth hee heere make our *partaking of that one bread*, to be an evidence that we also are *all one bread, and one body* in him. And to the same purpose, in the twelfth Chapter following, hee propoundeth both our Baptisme and our drinking of the Lords Cup, as seales of the spirituall conjunction of us all into one my-
sticall body. *For as the body is* 1 Cor. *one, (saith he) and hath many* 12. 12. *members, and all the members of* 13. *that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free: and have beene all made to drinke into one Spirit. Afterwards hee addeth, that we are the body*

Ibid.
vers. 27.
Rom.
12. 5.

6 *A Sermon preached before the
of Christ, and members in parti-
cular: and in another place also,
that We being many, are one body
in Christ, and every one members
one of another.*

Ephes. 4.
3--6.

Now the use which hee teach-
eth us to make of this wonderfull
conjunction (whereby wee are
made members of Christ, and
members one of another) is two-
fold: 1. *That there should be no
schisme in the body.* 2. *That the
members should have the same care
one for another,* 1 Cor. 12. 25.
For preventing of Schisme, hee
exhorteth us in the fourth to the
Ephesians, *to keepe the unitie of
the Spirit in the bond of peace:* and
to make this bond the firmer, hee
putteth us in minde of *one Body,
one Spirit, one Hope, one Lord,
one Faith, one Baptisme, one
God and Father of all, who is
above all, and through all, and
in us all:* by this multiplication
of unities declaring unto us, that
the knots whereby we are tyed
toge-

Commons House of Parl. 7

together, are both in number more, and of farre greater moment, then that matters of smaller consequence should dissever us: and therefore that wee should *stand fast in one spirit, with one minde, striving together for the faith of the Gospell, and in nothing terrified by our adversaries,* Phil. 1. 27, 28.

But howsoever God hath thus marshalled his Church in a goodly order, *terrible as an army with banners*: yet, such is the disorder of our nature, that many for all this breake ranke, and the enemy laboureth to breed division in Gods House, that so his Kingdome might not stand. Nay, oftentimes it commeth to passe, that the *Watchmen* themselves, who were appointed for the safeguarding of the Church, proove in this kinde to be the smiters and wounders of her: and from among

Cant.
6. 4.

Cant. 5. 7

*Veteres
scripturas
scrutans,
invenire
non pos-
sum, scilicet*

A 4

them

disse Ecclesiam & de domo Dei populos seduxisse. pr. i. v. illos qui Sacerdotes à Deo positi fuerant & Prophetæ. Hieron.

3 *A Sermon preached before the*

4. 12.

* A&.

20. 20.

२०५

δουλεύεται

॥ १ ॥

21/10/19

ΕΙΣ ΤΗΝ ΠΑΛΙΑΝ

အိပ်ငြိမ်းစေရန်-

११५

சென்னை

ΣΕΚΛΑΗ-

100%

Seromon.

lib. 6. hist.

Ecclesi.

Cap. 4.

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2. *Ecclij.*

3.15.

them who were purposely ordained in the Church, for the bringing of men * *into the unity of the faith, and of the knowledge of the Son of God*, * even from among those, some doe arise, that *speake perverse things, to draw away disciples after them.*

Thus wee finde in the Ecclesiastical History, that after the death of Julian the Apostate, a questions and disputes concerning matters of doctrine were freshly set afoot by those who were set over the Churches. Wherupon Sozomen maketh this grave observation: that ^b the disposition of men is such, that when they are wronged by others, they are at agreement among themselves; but when they are freed of evils from abroad, then they make insurrections one against another. Which as we finde to be too true by the late experience of our neighbour Churches in the Low-Countries: so are we to consider with the Wiseman, ^c that

What

What hath beene, is now, and that which is to bee, hath already been, and be not so inquisitive, why the former dayes were better than these? for wee doe not enquire, wisely concerning this. When like troubles were in the Church heretofore, *Isidorus Pelusiota*, an ancient Father, mooveth the question, *What a man should doe in this case?* and maketh answer, that *If it be possible wee should mend it, but if that may not bee, wee should hold our peace.*

1 Eccles. 6. 10.

b Tit. 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Apostles resolution, I thinke, may give sufficient satisfaction in this point, to all that have moderate and peaceable mindes. *c If in any thing ye be otherwise minded, God shall reveale even this unto you: neverthelesse, whereto we have already attained; let us walke by the same rule, let us minde the same thing.* It is not to be looked for, that all good men should agree in all things: neither is it fit that wee should

to *A Sermon preached before the*
(as our Adversaries doe) put the
truth unto compromise, and to
the saying of an *Achitophel*,
whose counsell must bee accepted,
as if a man had inquired at the Ora-
cle of God. Wee all agree that the
Scriptures of God are the perfect
rule of our faith: wee all consent
in the maine grounds of Religion
drawne from thence: wee all
subscribe to the articles of do-
ctrine agreed upon in the Sy-
node of the yeere 1562. *for the*
avoyding of diversities of opinions,
and the establishing of consent touch-
ing true Religion. Hitherto, by
Gods mercy, have wee already
attained; thus farre therefore let
vs minde the same thing: let not
every wanton wit bee permitted
to bring what fancies he list, into
the Pulpit, and to disturbe things
that have beene well ordered. *I*
beseech you brethren (saith the A-
postle) *marke them which cause di-*
visions and offences, contrary
to the doctrine which yee have
lear-

Rom.

16. 17.

learned, and avoid them.

If in some other things wee bee otherwise minded, than others of our brethren are; let us beare one with another, untill God shall reveale the same thing unto us: and howsoever we may see cause why we should dissent from others in matter of opinion; yet let us remember, that that is no cause why wee should breake the Kings peace, and make a rent in the Church of God. A thing deeply to be thought of by the *Ismaels* of our time, whose hand is against every man, and every mans hand against them; who bite & devoure one another, until they bee consumed one of another; who forsake the fellowship of the Saints, and * by a sacrilegious separation breake this bond of peace. Little doe these men consider, how precious the

Gen. 16.

Gal. 5. 15

* Vos ergo quare separatione sacrilegii pacis

vinculum dirupistis? August. lib. 2. de Baptismo contra Donat. λέγω καὶ ἀπομνημονεύω, ὅτι ὁ εἰς αἰρετικὴν μίσησιν, τὸ πλὴν ἐκκλησίαν χρίσας οὐκ ἐλαττεῖν ἐστὶ κακόν. I say and protest, that to make schisme in the Church, is no lesse evil, than to fall into heresie. Chrysost. in Ephes. Hom. 11.

12 *A Sermon preached before the*
the peace of the Church ought to
bee in our eyes (to be redeemed
with a thousand of our lives) and
of what dangerous consequence
the matter of schisme is unto their
owne soules. For howsoever the
schismaticke *secundum affectum*
(as the Schoolemen speake) in his
intention and wicked purpose,
taketh away unitie from the
Church; even as hee that hateth
God, doth take away goodnesse
from him, as much as in him
lyeth: yet *secundum effectum*, in
truth and in very deed, hee taketh
away the unitie of the Church
onely from himselfe: that is, he
cutteth himselfe off from being
united with the rest of the body;
and being dissevered from the
body, how is it possible that he
should retaine communion with
the Head?

To conclude therefore this first
use which we are to make of our
communion with the *Body*: let us
call to minde the exhortation of
the

Commons House of Parl. 13

the Apostle: *Above all things put Col. 3. 14. 15. on love, which is the bond of perfectnesse, and let the peace of God rule in your hearts, to the which also yee are called in one Body.*

Behold how good and pleasant a *Psal. 133.* thing it is for brethren to dwell together in unity: what a goodly thing it is to behold such a honourable Assembly as this is, to be as a house that is *compact together in Psal. 122.* it selfe; holding fit correspondence with the other part of this great body, and due subordination unto their and our Head! Such as wish not well to the publike good, and would reioyce at the ruine of our State, long for nothing more, then that dissensions should arise here, betwixt the members mutually, and betwixt them and the Head.

Hoc Ithacus velit, & magno mercentur Atridae:

They know full well, that every *Math. 12. 25.* Kingdome divided against it selfe, is brought to desolation; and every
house

14. *A Sermon preached before the
house divided against it selfe, shall
not stand: nor doe they forger the
Politicians old rule; Divide &
impera, Make a division, and
get the dominion. The more nee-
de have wee to looke herein unto
our selves; who cannot be igno-
rant how dolorous *Solutio con-
tinui*, and how dangerous *Rup-
tures*, proove to be unto our bo-
dies. If therefore there be any
comfort of love, if any fellowship
of the Spirit, fulfill our joy: that
ye be like minded, having the same
love, being of one accord, of one
minde; and doing nothing through
strife or vaine glory. Remember
that as oft as we come unto the
Lords Table, so oft doe we enter
into new bonds of peace, and tye
our selves with firmer knots of
love together: this blessed Com-
munion being a sacred seale not
onely of the union which wee
have with our Head by *faith*, but
also of our conjunction with the
other members of the body by
love.* Whereby

Phil. 2.
1,2,3.

Whereby as we are admonished to maintaine unity among our selves, *that there be no schisme or division in the body*: so are we also further put in minde, *that the members, should have the same care one for another*. For that is the second use which Saint Paul teacheth us to make hereof, in 1 Cor. 12. 26. which hee further amplifieth in the verse next following, by the mutuall sympathy and fellow-feeling which the members of the same body have one with another. For *whether one member suffer, all the members suffer with it; or one member be honoured, all the members reioyce with it*. And then he addeth: *Now ye are the body of Christ, and members in particular*: shewing unto us thereby, that as wee are all

* *σύνσωμαί τε συμμέτοχοι τῆς ἐπαγγελίας*,
 concorporated (as it were) and made copartners of the promise in Christ: so wee should

* *Εφεσ. 3. 6.*
 have one another in our hearts,

* *τὸ*

16 A Sermon preached before the

2 Cor. * *οὐκ ἔστιν ἡμῶν τὸ ζῆναι καὶ οὐκ ἔστιν ἡμῶν τὸ μένειν* to die and live together. And hereupon is

7. 3. that exhortation in the 13. to the

Hebr. Hebrewes grounded: *Remember*

13. 3. *them that are in bonds, as bound with them, and them which suffer*

adversitie, as being your selves also in the Body: it being a perillous

signe that we be no lively members of that body, if we be

not sensible of the calamities that lye upon our afflicted

brethren. We know the *Woe* that

Amos 6. is pronounced against such as are

1, 6, 7. at ease in Sion, and *are not grieved*

for the affliction of Joseph: with the judgement following. *There-*

fore now shall they goe captive, with the first that goe captive. We

Judg. know the Angels bitter curse a-

5. 23. gainst the inhabitants of Meroz. *Curse yee Meroz (said the Angell*

of the Lord) curse ye bitterly the inhabitants thereof: because they

came not to helpe the Lord, to helpe the Lord against the mighty. Not

as if the Lord did stand in need of
our

our helpe, or were not able, without our assistance, to maintaine his own cause, but that hereby hee would make triall of our readinesse to doe him service and proove the sincerity of our love. If we hold our peace and sit still at this time, deliverance shall arise to Gods Church from another place: but ^{Ester. 4.} 14. let us looke that the destruction doe not light upon us and ours.

I neede not make any application of that which I have spoken: the face of Christendome, so miserably rent and torne, as it is at this day, cannot but present it selfe as a rufull spectacle unto all our eyes, and (if there be any bowels in us) stirre up compassion in our hearts. Neither need I to be earnest in exciting you to put your helping hands to the making up of these breaches: your forwardnesse herein hath prevented mee, and in stead of petitioning (for which I had prepared my selfe) hath ministred unto mee

B

matter

18 *A Sermon preached before the*
matter of thanksgiving. A good
worke is at all times commendable:
but the doing of it in fit time, ad-
deth much to the luster thereof,
and maketh it yet more goodly.
The season of the yeere is approach-
ing, wherein *Kings goe forth* to
battell: the present supply and
offer of your Subsidie was done in a
time most seasonable: being so
much also the more acceptable, as
it was granted *not grudgingly, or*
of necessity, but freely, and with
a willing minde. God loveth a
cheerefull giver: and he is able to
make all grace abound towards you,
that yee alwayes having all suffi-
ciency in all things, may abound
to every good worke.

2 Sam.
II, I.

2 Cor. 9.
7, 8.

And thus being by your good-
nesse so happily abridged of that
which I intended further to have
urged from the conjunction which
we have with the *Body*: I passe
now unto the second part of the
Communion of Saints, which
consisteth in the union which wee
all

all have with one *Head*. For Christ our Head is the maine foundation of this heavenly union. Out of him there is nothing but confusion ; without him we are nothing but disordered heapes of rubbish : but *in him all the building fitly framed together , groweth unto an holy Temple in the Lord ; and in him are we builded together an habitation of God through the Spirit , Ephes. 2. 21, 22.* Of our selves wee are but lost sheepe , scattered and wandring upon every Mountaine. From him it is , that there is *one fold , and one shepherd , (Joh. 10. 16.)* God having purposed in himselfe to gather together in one all things in Christ , both which are in heaven , and which are on earth , even in him , Ephes. 1. 10. This is the effect of our Saviours prayer , Joh. 17. 21. *That they all maybe one , as thou Father art in me , and I in thee , that they also maybe one in us , &c. I in them , and thou in me , that*

20 *A Sermon preached before the
they may be made perfect in one.*
And this is it which we find so oft
repeated by Saint Paul : *We
being many, are one body in Christ,*
Rom. 12. 5. *Ye are all one in Christ*
Iesus ; Gal. 3. 28. And in the
Text wee have in hand : *Wee being
many, are one bread, and one body.*
Why? because *Wee are all parta-*
kers of that one bread : namely ,
of that bread , whereof hee had
said in the words immediately
going before : *The bread which wee
breake, is it not the communion of
the body of Christ?*

1 Cor.
10. 16.

Under the name of *Bread* there-
fore heere is comprehended both
Panis Domini, and *Panis Domi-*
nus ; not onely the bread of the
Lord, but also the Lord himselfe,
who is that *living Bread* which came
downe from heaven , Joh. 6. 51.
For as Saint Peter, saying, that
Baptisme doth save us, under-
standeth thereby both the outward
part of that Sacrament , (for he
expressely calleth it a *figure*) and
more

1 Pet.
3. 21.

more then that too (as appeareth by the explication presently adjoyned: *not the putting away of the filth of the flesh*) even the inward purging of our consciences by vertue of the death and resurrection of Jesus Christ: so Saint Paul heere making the reason of our union to bee our *partaking of all this one bread*, hath not so much respect unto the externall bread in the Sacrament (though he exclude not that neither) as unto the true and heavenly Bread figured thereby; whereof the Lord himselve pronounceth in the sixth of *Iohn*: *The bread that I* Joh. 6.
will give, is my flesh, which I 32. 51.
will give for the life of the world:
 and (to shew that by partaking of this bread, that wonderfull union we speake of, is effected:) *He* Joh. 6.
that eateth my flesh, and drinketh 56.
my blood, dwelleth in me, and I
in him.

It is a lamentable thing to behold, how this holy Sacrament,

22 *A Sermon preached before the*
 which was ordained by Christ to
 be a bond whereby wee should be
 knit together in unity, is by Sa-
 tans malice, and the corruption
 of mans disposition, so strangely
 peruered the contrary way; that
 it is made the principall occasion
 of that wofull distraction which we
 see amongst Christians at this day,
 & the very fuell of endlesse strifes,
 and implacable contentions. And
 for as much as these mischiefes
 have proceeded from the inconfi-
 derate confounding of those things
 which in their owne nature are as
 different as may be: for the clearer
 distinguishing of matters, wee are
 in the first place to consider, that
 a Sacrament taken in its full ex-
 tent, comprehendeth two things
 in it: that which is outward and
 visible, which the Schooles* call
 properly *Sacramentum*, (in a
 more strict acception of the word:)
 and that which is inward and in-
 visible, which they tearme *rem Sa-*
cramenti, the principall thing ex-
 hibited

*P. Lombard l. 4.
 Sentent. dist. 10.
 B. & Gratian.
 de Consecrat.
 dist. 2. c.
 48. *Hec est quod dicimus.*
 ex Augusto.

hibited in the Sacrament. Thus in the Lords Supper, the outward thing which we see with our eyes, is *bread and wine*, the inward thing which wee apprehend by faith is, *the body and blood of Christ*: in the outward part of this mysticall action, which reacheth to that which is *Sacramentum* onely, we receive this body and blood but sacramentally; in the inward, which containeth *rem*, the thing it selfe in it, wee receive them really: and consequently the presence of these in the one is *relative and symbollicall*; in the other, *reall and substantiall*.

To begin then with that which is symbollicall and relative: we may observe out of the Scripture, which saith, that *Abraham received the signe of Circumcision, a* Rom. 4.
seale of the righteousness of the faith II.
which hee had being uncircumcised; that Sacraments have a two-fold relation to the things whereof they be Sacraments: the one of a *signe*,

24. *A Sermon preached before the*
the other of a *seale*. Signes, we
know, are relatively united unto
the things which they doe signifie;
and in this respect are so neerely
conioyned together, that the name
of the one is usually communicated
unto the other. *This cup is the new*
Testament, or, the new Cove-
nant, saith our Savior in the in-
stitution of the holy Supper, *Luke*
22. 20. This is my Covenant,
saith God in the institution of Cir-
cumcision in the old Testament,
Gen. 17. 10. but how it was his
Covenant, hee explaineth in the
verse immediatly following: *Ye*
shall circumcise the flesh of your
foreskinne; and it shall be a
SIGNE of the Covenant betwixt
me and you. So words being the
signes of things, no sooner is the
sound of the word conveyed to
our eares, but the notion of the
thing signified thereby is presented
unto our minde: and thereupon
in the speech of the Scripture
nothing is more ordinary, then by
the

the terme of **Word* to note a *thing*.

We reade in the fourth of the first of *Samuel*, that the Philistims were afraid and said; *God is come in the Campe*, vers. 7. when the Israelites brought thither *the Arke of the Covenant of the Lord of hosts*, which dwelleth betweene the *Cherubims*, vers. 4. and yet was that no other but this relative kinde of presence whereof now we speak: in respect whereof also the *shewbread* is in the Hebrew named

לחם הפנים *the bread of faces*, or, *the presence bread*. We see with us, the roome wherein the Kings chaire, and other ensignes of State are placed, is called *the Chamber of presence*, although the King hiwselfe bee not there personally present. And as the rude and undutifull behaviour of any in that place, or the offering of any disrespect to the Kings pourtraicture, or to the Armes Royall, or to any other thing that hath relation to his Majesty, is taken as a disho-

* So the ten Com-mandments are cal-led ten words. Exod. 34. 28. With God no word shall be impossible, that is, no thing Luk. 1. 37, &c.

26 *A Sermon preached before the*
nour done unto the King himselfe:
so heere, hee that eateth the bread,
and drinketh the cup of the Lord
unworthily, is accounted guilty
of offering indignity to the *body*
and blood of the Lord.

1 Cor.

11. 27.

Matth.

11. 9.

In this sort wee acknowledge
Sacraments to be *signes*; but bare
signes wee denie them to bee:
seales they are, as well as signes of
the Covenant of grace. As it was
therefore said of *John the Baptist*,
that he was a *Prophet*, and more
then a *Prophet*: so must we say of
Sacraments, that they be signes,
and more then signes; even
pledges and assurances of the in-
terest which wee have in the hea-
venly things that are represented
by them. He that hath in his
chamber the picture of the French
King, hath but a bare signe;
which possibly may make him
thinke of that King when hee
looketh on it, but sheweth not
that hee hath any manner of in-
terest in him. It is otherwise with
him

him that hath the Kings great Seale for the confirmation of the title that hee hath unto all the lands and livelihood which he doth injoy. And as heere, the waxe that is affixed to those letters Patents, howsoever for substance it bee the very same with that which is to be found every where, yet being applyed to this use, is of more worth to the Patente, then all the waxe in the countrey beside: so standeth it with the outward elements in the matter of the Sacrament. The bread and wine are not changed in substance from being the same with that which is served at ordinary tables: but in respect of the sacred use whereunto they are consecrated, such a change is made, that now they differ as much from common bread and wine, as heaven from earth. Neither are they to be accounted barely *significative*, but truly *exhibitive* also of those heavenly things whereto they have rela-

28 *A Sermon preached before the*
relation, as being appointed by
God to bee a meanes of conveying
the same unto us, and putting us
in actuall possession thereof. So
that in the use of this holy ordi-
nance, as verily as a man with his
bodily hand & mouth receiveth the
earthly creatures; so verily doth he
with his spirituall hand and mouth
(if any such he have) receive the
body and blood of Christ.

And this is that *reall and sub-*
stantiall presence, which wee
affirmed to be in the inward part
of this sacred action. For the
better conceiving of which myste-
ry, we are to inquire, first, what
the thing is which we doe heere
receive; secondly, how and in
what manner we are made par-
takers of it. Touching the first,
the truth which must be held, is
this: that we doe not here receive
onely the benefits that flow from
Christ; but the very *body and*
blood of Christ: that is, Christ
himselſe crucified. For as none
can

can be made partaker of the vertue of the bread and wine to his bodily sustenance, unlesse he first doe receive the substance of those creatures: so neither can any participate in the benefits arising from Christ to his spirituall reliefe, except he first have communion with Christ himseife.

We must ^a have the Sonne, before we ^b have life: and therefore ^b *eate* him wee must, (as himseife speak-

^a 1 Joh. 5. 12.
^b Joh. 6. 57.

eth) that is, as truly bee made partakers of him, as we are of our ordinary food, if we will *live* by him. As there is a giving of him

on Gods part (for ^c *unto us a Sonne* ^c *is given*;) so there must bee a

receiving of him on our part;

for ^d *as many as received him,* ^d *to them gave he power to become*

^d Joh. 1. 12.

the sonnes of God. And as we are ^e *called by God unto the com-*

^e 1 Cor. 1. 9.

munion of his Son Jesus Christ our Lord: so if we doe heare his voyce, and not harden our hearts by unbeliefe, wee are indeed made

parta-

Heb. 3.
14.

30 *A Sermon preached before the partakers of Christ.* This is that great mystery (for so the Apostle termeth it) of our union with Christ, whereby we are made

Ephes. 5.
30, 32.

members of his body, of his flesh, and of his bones: and this is that eating of the flesh of the Sonne of man, and drinking of his blood, which our Saviour insisteth so much upon, in the sixth of John.

Joh. 6.
52.

Where if any man shall demand, (that I may now come unto the second point of our inquiry,) *How can this man give us his flesh to eat?* he must beware that he come not pre-occupied with such dull conceits as they were possessed withall, who moved that question there; hee must not thinke that we cannot truly feed on Christ, unlesse we receive him with in our jawes: for that is as grosse an imagination as that of *Nicodemus*, who could not conceive how a

Joh. 3. 4.

man could bee borne againe, unlesse he should *enter the second time into*

into his mothers wombe :) but must consider that the *eating & drinking* which our Saviour speaketh of, must be answerable to the *hungring and thirsting*, for the quenching whereof this heavenly Banquet is provided. Marke well the words which he useth, toward the beginning of his discourse concerning this argument. *I am the* Joh. 6.
bread of life, he that cometh to 35, 36.
me, shall never hunger; and hee that beleveth on me, shall never thirst. But I said unto you, that ye also have seene me, & beleeve not. And compare them with
those in the end: *It is the Spirit* Joh. 6.
that quickeneth, the flesh profiteth 63, 64.
nothing: the words that I speake unto you, they are spirit, and they are life. But there are some of you that beleeve not. Now observe, that such as our hungri-
ing is, such is our eating. But every one will confesse, that the hunger heere spoken of, is not corporall, but spirituall: Why then should any
man

31 *A Sermon preached before the*
man dreame heere of a corporall
eating? Againe, the corporall
eating, if a man might have it,
would not availe any thing to the
slaking of this hunger; nay, we
are expressely told, that *the flesh*
thus taken (for so we must under-
stand it) *profiteth nothing*, a man
should never be the better, nor
one jot the holier, nor any whit
further from the second death, if
he had filled his belly with it. But
that manner of feeding on his
flesh, which Christ himselfe com-
mendeth unto us, is of such profit,
that it preserveth the eater from
death, and maketh him to live for
ever. It is not therefore such an
eating, that every man who
bringeth a bodily mouth with him
may attaine unto: but it is of a
farre higher nature, namely, a
spirituall uniting of us unto Christ,
whereby he dwelleth in us, and
we live by him.

If any doe further inquire, how
it is possible that any such union
should

Joh. 6.
50, 51,
54, 58.

should be , seeing the body of Christ is in heaven , and we are upon earth ? I answer , that if the manner of this conjunction were carnall and corporall ; it would bee indeed necessary that things conjoynd should bee admitted to bee in the same place : but it being altogether spirituall and supernaturall , no locall presence , no physicall nor mathematicall continuity or contiguity is any way requisite thereunto. It is sufficient for the making of a reall union in this kinde , that Christ and we (though never so farre distant in place each from other) bee knit together by those spirituall ligatures , which are intimated unto us in the words alledged out of the sixth of *Iohn* : to wit , the *quickening Spirit* descending downward from the Head , to be in us a fountaine of supernaturall life ; and a *lively faith* (wrought by the same Spirit) ascending from us upward , to lay fast hold upon
C him;

34 *A Sermon preached before the*
him, who having by himselfe
purged our sinnes, sitteth on the
right hand of the Majestie on
high.

First therefore, for the com-
munion of the Spirit, which is
the ground and foundation of this
spirituall union; let us call to
minde what we have read in Gods
Booke: that Christ, the second
a Cor. 15. 45. Adam, was made ^a a quickening
b Joh. 5. spirit: and that he ^b quickeneth
21. whom he will: that unto him ^c God
c Joh. 3. hath given the Spirit without mea-
34. sure: and ^d of his fulnesse have all
d Joh. 1. we received: that ^e he that is ioyned
16. e 1 Cor. 6. 17. unto the Lord, is one Spirit. and
f 1 Joh. 3. 24. that ^f heereby wee know that we
4. 13. dwell in him, and he in us, because
hee hath given us his Spirit. By all
which it doth appeare, that the
mystery of our union with Christ
consisteth mainly in this: that the
selfe-same Spirit which is in him,
as in the Head, is so derived from
him into every one of his true
members, that thereby they are
animated

animated and quickened to a spirituall life. We reade in the first of *Ezechiel*, of foure living creatures, and of foure wheeles standing by them. *When those went, (saith the Text) these went; and when those stood, these stood: and when those were lifted up from the earth, the wheeles were lifted up over against them.* Hee that should behold such a vision as this, would easily conclude by that which he saw, that some inuisible bands there were by which these wheeles and living creatures were joyned together, howsoever none did outwardly appeare unto the eye: and the Holy Ghost, to give us satisfaction heerein, discovereth the secret, by yeelding this for the reason of this strange connexion; that *the spirit of the living creature was in the wheele*, Ezek. 1. 21. From whence we may inferre, that things may truly bee conjoynd together, though the manner of the conjunction be not

36 *A Sermon preached before the*
corporall: and that things distant in place may bee united together, by having the spirit of the one communicated unto the other.

Nay, if we marke it well, we shall finde it to be thus in every of our owne bodies: that the formall reason of the union of the members consisteth not in the continuity of the parts (though that also be requisite to the unity of a naturall body:) but in the animation thereof by one and the same spirit. If we should suppose a body to be as high as the heavens, that the head thereof should be where Christ our Head is, and the feet where we his members are: no sooner could that head thinke of mooving one of the toes, but instantly the thing would be done, without any impediment given by that huge distance of the one from the other. And why? because the same soule that is in the head, as in the fountaine

taine of sence and motion, is present likewise in the lowest member of the body. But if it should so fall out, that this, or any other member proved to be mortified, it presently would cease to be a member of that body; the corporall conjunction & continuity with the other parts notwithstanding. And even thus is it in Christ; although in regard of his corporall presence, *the* A&. 3. 21
heaven must receive him, untill the times of the restitution of all things; yet is he here *with us alway, even* Matth. 28. 20.
unto the end of the world, in respect of the presence of his Spirit; by the vitall influence whereof from him, as from the Head, *the* Ephes. 4. 16.
whole body is fitly joynd together, and compacted by that which every joynt supplieth, according to the effectuall working in the measure of every part. Which quickening Spirit if it bee wanting in any, no externall communion with Christ or his Church, can make

38 *A Sermon preached before the*
him a true member of this mysti-
call body : this being a mustsure
principle, that *Hee which hath not*
the Spirit of Christ, is none of his,
Rom. 8. 9.

Now among all the graces that
are wrought in us by the Spirit of
Christ, the soule (as it were) of
all the rest, and that whereby
^a *the just doth live*, is Faith ^b *For*
^a Habak. 2. 4. *we through the Spirit waite for the*
Rom. 1. 17. *hope of righteousness by faith, faith*
Gal. 3. 11. *S. Paul to the Galatians. And*
Heb. 10. 38. *againne : c I live, yet not I, but*
^b Gal. 5. *Christ liveth in me ; and the*
5. *life which I now live in the*
^c Gal. 2. 20. *flesh, I live by the faith of*
the Sonne of God, who loved
^d John. 1. 12. *me, and gave himselfe for me. By*
faith it is, that wee doe d receive
^e Ephes. 3. 17. *Christ : and so likewise e Christ*
dwelleth in our hearts by faith.
Faith therefore is that spirituall
mouth in us, whereby wee *eate*
the flesh of the Son of Man, and
drinke his blood, that is, (as the
Apostle expresseth it without the
trope)

trope) ^a are made partakers of ^a Hebr. 3. 14.
 Christ: he being by this meanes as
 truly, and every wayes as effectually
 made ours, as the meate and
 drinke which we receive into our
 naturall bodies.

But you will say, If this be all
 the matter, what doe we get by
 comming to the Sacrament? seeing
 we have faith, and the quickening
 Spirit of Christ before vve
 come thither. To this I answer:
 that the Spirit is received * in
 divers measures, and faith bestowed
 upon us in different degrees;
 by reason vvhwhereof our
 conjunction vvith Christ may
 every day bee made straiter, and
 the hold vvhich vve take of him
 firmer. To receive the Spirit
^b not by measure, is the priviledge
 of our Head: vve that ^c receive
 out of his fulnesse, have not our
 portion of grace delivered unto us
 all at once, but must daily looke
 for ^d supply of the Spirit of Iesus
 Christ. So also, vvwhile vve are

* Aliud
 est nasci
 de Spiritu
 aliud
 pasci de
 Spiritu:
 saith S.
 Augusti-
 ne (de
 verbis
 Domini,
 Serm. 111)
 By the
 one we
 navelife,
 by the
 other
 wee have
 it more
 abundant-
 ly Joh.
 10. 10.
 b Iohn.
 3. 34.
 c Iohn.
 1. 16.

d Phil. 1.
 19.

a Rom.
1. 17.

b 1 Thes.
3. 10.

c Luke
17. 5.

d Colos.
2. 6, 7.

e Ephes.
4. 15.

f Eph. 4.
12, 13.

g 1 Cor.
3. 6.

40 *A Sermon preached before the
in this world, a the righteousness
of God is revealed unto us from
faith to faith, that is, from one
degree and measure of it to ano-
ther: and consequently, wee must
still labour to b perfect that which
is lacking in our faith, and ever-
more pray with the Apostles,
c Lord increase our faith. d As we
have therefore received Christ Iesus
the Lord, so must we walke in
him; rooted and built up in him;
and stablished in the faith: that we
e may grow up into him in all things,
which is the Head. And to this
end God hath ordained publike
officers in his Church, f for the
perfecting of the Saints for the
worke of the ministry, for the edi-
fying of the body of Christ, till wee
all come in the unity of the faith,
and of the knowledge of the Sonne of
God, unto a perfect man, unto
the measure of the stature of the ful-
nesse of Christ: and hath accord-
ingly g made them able Ministers
of the Spirit that quickneth, and
Mini-*

a Ministers by whom we should beleeve, even as the Lord shall give to every man. When wee have therefore received ^b the Spirit and ^c Faith (and so spirituall life) by their ministry, we are not there to rest; but ^d *as new borne babes* we must desire the sincere milke of the Word, that we may grow thereby: and as growne men too, we must desire to be fed at the Lords Table, that by the strength of that spirituall repast we may be inabled to doe the Lords worke, and may continually be nourished up thereby in the life of grace, unto the life of glory.

Neither must we heere with a fleshly eye looke upon the meannesse of the outward elements, and have this faithlesse thought in our hearts, that there is no likelihood, a bit of bread, and a draught of wine should be able to produce such heavenly effects as these. For so we should proove our selves to be no wiser than

^a 1 Cor. 3. 5.

^b Gal. 3. 2.

^c John. 17. 20.

^d 1 Pet. 2. 2.

42 *A Sermon preached before the*
2King.5. *Naaman* the Syrian was, who hav-
12, 13. ing received direction from the
man of God, that he should wash
in Iordan seven times, to bee
cleansed of his Leprosie; replied
with indignation, *Are not Abana*
and Pharpar, rivers of Damas-
cus, better then all the waters of
Israel? May I not wash in them,
and be cleane? But as his servants
did soberly advise him then. *If the*
Prophet had bid thee doe some great
thing, wouldest thou not have done
it? How much rather then, when
he saith to thee, Wash and be cleane?
So give mee leave to say unto you
now: If the Lord had commanded
us to doe some great thing, for
the attaining of so high a good;
should not we willingly have done
it? How much rather then, when
he biddeth us to eate the bread,
and drinke the wine that he hath
provided for us at his owne Table,
that by his blessing thereupon wee
may grow in grace, and bee pre-
served both in body and soule unto
everlasting life? True

True it is indeed, these outward creatures have no naturall power in them to effect so great a worke as this is, no more then the water of Jordan had to recover the Leper : but the worke wrought by these meanes, is supernaturall; and God hath beene pleased in the dispensation both of the Word and of the Sacraments so to ordaine it, that these heavenly treasures should bee presented unto us *in earthen vessels, that the excellency of the power might be of God.* ^{2 Cor. 4. 7.}

As therefore in the preaching of the Gospell, the Minister doth not *dare verba*, and beate the aire with a fruitlesse sound, but the words that hee speaketh unto us are Spirit and life; *God being pleased by the foolishnesse of preaching, to save them that beleeve:* ^{1 Cor. 1. 21.} so likewise in the administration of the Lords Supper, he doth not feed us with bare bread and wine, but if we have the life of faith in us, (for still we must remember that
this

1 Cor.
10: 16.

44 *A Sermon preached before the*
this Table is provided not for the
dead , but for the living) and
come worthily , *the Cup of blessing*
which he blesseth , will be unto us
the communion of the blood of Christ ,
and *the bread which hee breaketh* ,
the communion of the body of Christ :
of which precious body and blood
wee being really made partakers ,
(that is , in truth and indeed , and
not in imagination onely) al-
though in a spirituall and not a
corporail manner , the Lord doth

Ephes. 3.
16, 19.

grant us , according to the riches
of his glory , to be strengthened with
might by his Spirit in the inner man ,
that we may *bee filled with all the*
fulnesse of God . For the Sacra-
ments (as well as the Word) be a
part of that *ministration of the Spi-*
rit , which is committed to the

2 Cor. 3.
6, 8.

Ministers of the New Testament :
for as much as *by one Spirit* , (as
before we have heard from the
Apostle) *wee have beene all bapti-*
zed into one body , and have beene
all made to drinke into one Spirit .

1 Cor.
12. 13.

And

And thus have I finished the first part of my taske, my *Congregatio homogeneorum*, (as I call it) the knitting together of those that appertaine to the same body, both with their fellow-members, and with their Head: which is the thing laid downe in the expresse words of my Text. It remaineth now that I proceed to the Apostles application hereof unto the argument hee hath in hand, which is *Segregatio heterogeneorum*, a dislevering of those that bee not of the same communion; that the faithfull may not partake with Idolaters, by countenancing, or any way joyning with them in their ungodly courses. For that this is the maine scope at which Saint *Paul* aimeth in his treating here of the Sacrament, is evident both by that which goeth before in the 19. vers. *Wherefore my dearely beloved; flee from Idolatry*: and that which followeth in the 21. *Yee cannot drinke*

46 *A Sermon preached before the
drinke the Cup of the Lord, and
the cup of diuels; yee cannot be
partakers of the Lords Table, and
of the table of diuels.*

Whereby wee may collect thus
much, that as the Lords Supper
is a seale of our conjunction one
with another, and with Christ
our Head; so is it an evidence of
our dis-junction from Idolaters,
binding us to dis-avow all com-
munion with them in their false
worship. And indeed, the one
must necessarily fallow upon the
other considering the nature of this
hainous sinne of Idolatry is such,
that it can no wayes stand with the
fellowship which a Christian man
ought to have, both with the
Head, and with the body of the
Church. To this purpose, in the
sixth of the second to the Corin-
thians we reade thus: *What agree-*
ment hath the Temple of God with
Idols? for yee are the Temple of
the living God, as God hath said,
I will dwell in them, and walke in
them,

2 Cor. 6.
16, 17.

them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And in the

2. Chap. of the Epistle to the Colossians: *Let no man beguile you of* Col. 2.
18, 19.

your reward, in a voluntary humilitie, and worshipping of Angels, intruding into those things which be hath not seene, vainely puffed up by his fleshly minde: and not holding the head, from which all the

body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of God. In which words the Apostle sheweth unto us, that such as under pretence of humility were drawne to the worshipping of Angels, did not hold the Head, and consequently could not retaine communion with the body, which receiveth his whole growth from thence. Answerably whereunto the Fathers assembled out of divers

he induced them also to worship the Angels, saying that the Law was given by them. And this vice continued in Phrygia, and Pisidia for a long time: for which cause also the Synod assembled in Laodicea the chiefe City of Phrygia, forbade them by a Law, to pray unto Angels. And even to this day among them and their borderers, there are Oratories of Saint Michael to be seene. This therefore did they counsell should be done, using humility, and saying, that the God of all was invisible, and inaccessible, and incomprehensible; and that it was fit men should get Gods favour by the meanes of Angels. And this is it which the Apostle saith; In humility, and worshipping of Angels. Thus farre Theodoret; whom Cardinall Baronius discerning to come some what close unto him, and to touch the Idolatry of the Popish crue a little to the quicke, leaveth the poore shifts wherewith his companions labour to obscure the light of this

a Ex his
videas
(quod ne-
cessario
dicendum
est) Theo-
doretum
haud satis
feliciter
(ejus pace
fit dic-
tum) asse-
cutum esse
Pauli ver-
borum
sensum.
Baron.
Annal.
tom. 1.
ann. 60.
sect. 20.
b Incaute
nimis que
à Catho-
licis ef-
fent anti-
quitus
instituta,
hæreticis,
quorum
nulla esset
memoria,
tribuens
Id. Ibid.

50 *A Sermon preached before the*
testimony, and telleth us plainly,
that ^a *Theodoret*, by his leave, did
not well understand the meaning of
Pauls words: and ^b that those
Oratories of Saint *Michael* were
erected *anciently* by *Catholicks*,
and not by those *Hereticks* which
were condemned in the Councell
of *Laodicea*, as he mistooke the
matter. As if any wise man would
bee perswaded upon his bare word,
that the memory of things done in
Asia so long since, should be
more fresh in *Rome* at this day,
then in the time of *Theodoret*,
who lived twelve hundred yeeres
agoe.

Yet must I needs confesse, that
hee sheweth a little more modesty
heerin then *Bellarmino* his fellow-
Cardinall doth; who would make
us beleieve, that the place in the 19
of the Revelation, where the An-
gell saith to Saint *John* that would
have worshipped him, *See thou*
doe it not, I am thy fellow-servant,
Worship God; maketh for them;
and

and demandeth very soberly,
a Why they should be reprehended,
who doe the same thing that John
did? and, whether the Calvinists
knew better then Iohn, whether An-
gels were to be adored or no? And
 as for invocation of them, he tel-
 leth us, that *b Saint Jacob* plainly
 prayed unto an Angell, in the 48.
 of Genesis, when in blessing the
 sonnes of Joseph, hee said, *The*
Angell which delivered me from all
evill, blesse those children. Whom
 for answer we remit to Saint Cyril,
 (in the first Chapter of the third
 booke of his *Thesaurus*) and in-
 treat him to tell us, how neere of
 kinne hee is here to those Heretiks
 of whom Saint Cyril there speak-
 eth. His words bee these: *That*
hee doth not meane (in that place,
 Genf 48. 16.) *an Angell, as the*
HERETICKES understand
 it, but the Sonne of God, is ma-
 nifest by this: that when he had said,
 [The Angel,] he presently addeth,
 [who delivered mee from all evils.]

a Cur nos
reprehen-
dimur,
quis faci-
mus quod
Johannes
fecit?
num meli-
us Joanne
nōrunt
Calvini-
stae, sine
Angeli
adorandi?
Bellar.
de San-
ctor. Be-
atitud.
lib. 1.
cap. 14.
f. 116.
apert. S.
Jacob An-
gelum in-
vocavit
Id. ibid.
cap. 19.

32 *A Sermon preached before the*

Which S. Cyril presupposeth, no good Christian will ascribe to any but to God alone.

See for
this, the
excellent
Homily
of the
Perill of
Idolatry.

But to come more neere yet unto that which is Idolatry most properly: An *Idoll* (we must understand) in the exact proprietic of the terme, doth signifie any Image; but according to the Ecclesiasticall use of the word, it noteth such an Image as is set up for religious adoration. And in this later sence we charge the adherents of the Church of Rome with grosse Idolatry: because that contrary to Gods expresse Commandement they are found to be worshippers of Images. Neither will it availe them heere to say, that the Idolatry forbidden in the Scripture, is that onely which was used by Iewes and Pagans. The Apostle indeed in this place dehorting Christians from Idolatry, propoundeth the fall of the Iewes in this kinde before their eyes:

1 Cor.
10. 7, 8.

Neither be yee Idolaters, saith he,

as

as some of them were. And so doth hee also adde concerning another sinne, in the verse following: *Neither let us commit fornication, as some of them committed.* As well then might one pleade, that Iewish or Heathenish fornication were here onely reprehended, as Iewish or Heathenish Idolatry. But as the one is a foule sinne, whether it be committed by Iew, Pagan, or Christian: so if such as professe the Name of Christ, shall practise that which the Word of God condemneth in Iewes and Pagans, for Idolatry, their profession is so farre from diminishing, that it augmenteth rather the hainousnesse of the crime. *The Idols of the Hea-* Psa. 135
then are silver and gold, the ^{15.}
worke of mens hands, saith the Psalmist: and so the *Idols* (of Christians, in all likelihood) mentioned in the Revelation, are said to be *of gold, and* Revel.
silver, and brasse, and stone, and 9. 20.

94. *A Sermon preached before the
of wood; which neither can see, nor
heare, nor walke.* The descrip-
tion of these Idols (we see) agreeth
in all points with Popish Images:
where is any difference?

The Heathen, say they, held
the Images themselves to be gods,
which is far from our thought.
Admit, some of the simpler sort
of the Heathen did so: what shall
we say of the Jewish Idolaters,
(of whom the Apostle here speak-
eth) who erected the golden Calfe
in the wildernesse? Can we think
that they were all so senselesse, as
to imagine that the Calfe, which
they knew was not at all *in rerum*
natura, and had no being at
that time when they came out of
Egypt, should yet be that God
which brought them up out of the
land of Egypt: And for the Hea-
then: did the Romans and Gre-
cians, when they dedicated in se-
verall places an hundred Images
(for example) to the honour of
Jupiter, the king of all their gods,
think

Exod.
32. 4.

think that thereby they had made
an hundred Jupiters? or when
their blocks were so old, that they
had need to have new placed in
their stead; did they thinke by this
change of their Images, that they
made change also of their gods?
wit out question they must so
have thought, if they did take
the very Images themselves to be
their gods: and yet the Prophet
bids us consider diligently; and
we shall find that the Heathen na-
tions *did not change their Gods*,
(Jerem. 2. 10, 11.) Nay, what
doe we meet with, more usually
in the writings of the Fathers,
then these answers of the Hea-
thens for themselves? *a Wee worship
the Gods by the Images. b Wee feare
not them, but those to whose Image
they are made, and to whose names
they are consecrated. c I doe not
woship that stone, nor that Image
which is without sense. d I neither*

*a Deos
per simu-
lacro ve-
neramur.
Arnob.
lib. 6. ad.
vers.
Gentes.
b Non
ipsa, in-
quunt,
timeamus;
sed eos, ad
quorum
imaginem
facta, &
quorum
nominibus
consecra-
ta sunt.
Laet. lib.
2. divin.
instituit.
cap. 2.
c Non ego
illum la-
pidem
colo, nec
illum si-
mulacrum
quod est
sine sensu.
August.
in Psal.*

D 4

worship

96.
d Nec si-

*mulacrum nec demonium colo; sed per effigiem corporalem ejus
rei signum intueor, quam colere debeo. Idem in Pl. 113. conc. 2*

56 *A Sermon preached before the
worship the Image nor a spirit in it :
but by the bodily pourtrature I doe
behold the signe of that thing which
I ought to worship.*

But admit they did not account
the Image it selfe to be God, (will
the Papist further say ;) yet were
those images set up to represent
either things that had no being, or
divels, or false gods; & in that respect
were Idols : whereas we erect
Images onely to the honour of
the true God and of his servants
the Saints and Angels. To this I
might oppose that answer of the
Heathen to the Christians: *a We
doe not worships evill spirits : such
as you call Angels, those doe we
also wershship, the powers of the
great God, and the Ministers of
the great God : and put them in
minde of S. Augustines reply : b
I would you did worship them ; you
should easily learne of them not to
worship them.* But I will grant unto
them, that many of the Idolatrous
Jews & Heathens images were such

a Non co-
limus
mala de-
monia :
Angelos
quos dici-
tis ipsos
et nos co-
limus,
virtutes
Dei mag-
ni, et mi-
nistria
Dei mag-
ni. Idem
in Pl. 96.
b Utinam
ipsos co-
lere velle-
tis, facile
ab ipsis
discretis
non illos
colere.
Id. Ibid.

as they say they were: yet I deny that all of them were such, and confidently doe avouch, that Idolatry is committed by yeelding adoration to an Image of the true God him selfe. For proove whereof (omitting the Idoles of ^a *Micah* and ^b *Ieroboam*, which were erected to the memory of *Iehovah* the God of Israel; as also the Athenians superstitious worship of the * *Unknowne God*, Act 17. 23. it, as the common use of Idolaters was, they added an Image to their Altar:) I will content my selfe with these two places of Scripture; the one whereof concerneth the Jewes, the other the Heathen. That which toucheth the Heathen, is in the first Chapter of the Epistle to the Romans: where the Apostle having said, that God had shewed

D 5

unto

lib. 2. Hist.) worshipped their God in mount Carmel, non simulacro aut templo, sed aras tantum: so it might be that the Athenians also did the like: especially if we consider that their *Ara misericordie* (which possibly might be the same with this) is thus described by Statius. lib. 12. Thebaidos: Nulla autem effigies, nulli commissa metallo Forma Dei; mentes habitare & pectora gaudet.

58 *A Sermon preached before the*
unto them that which might be
knowne of him; and that *the in-*
visible things of him, that is, *his*
eternall power and God head, was
manifested unto them by the crea-
tion of the world, and the con-
templation of the creatures: hee
addeth presently, that God was
sorely displeased with them, and
therefore gave them up unto vile
affections, because *they changed*
the glory of that uncorruptible God,
into an Image made like to corrup-
tible men, and to birds, and four-
footed beasts, and creeping things.
Whereby it is evident, that the
Idolatry condemned in the wisest
of the Heathen, was the adoring
of the invisible God, whom they
acknowledged to be the Creator
of all things, in visible Images
fashioned to the similitude of men
and beasts.

The other place of Scripture,
is the 4. of Deuteronomy: where
Moses useth this speech unto the
children of Israel.

The

The Lord spake unto you out of the midst of the fire: yee heard the voice of the Words, but saw no similitude, onely yee heard a voice, verse 12. And what doth he inferre upon this? Take ye therefore good heed unto your selves, (saith he in the 15. vers.) for e saw no manner of similitude on the day that the Lord spake unto ou in Horeb, out of the midst of the fire. Lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likenesse of male or female, the likenesse of any beast that is on the earth, the likenesse of any winged fowle that flieth in the aire, the likenes of any thing that creepeth on the ground, the likenesse of any fish that is in the waters beneath the earth. Where wee may observe: first, that God in the delivery of the Law did purposely use a voice onely; because that such a creature as that, was not to be expressed by visible lineaments, as if that voice should have said unto the

60 *A Sermon preached before the*
the Painter, as Eccho is stayned to
doe in the ^a Poet.

^a Auso-
nius, Epi-
gram. xj.

*Vane, quid affectas faciem mihi
ponere, pictor?
si mihi vis similem pingere, pinge
sonum.*

Secondly, that when he uttered
the words of the second Comman-
dement in mount Sinai, and
forbad the making of the likenes of
any thing *that is in Heaven above,*
or in the Earth beneath, or in the
Waters under the Earth; hee did
at that time forbear to shew him-
selfe in any visible shape, either
of man or woman, either of beast
in the earth, fowle in the aire, or
fish in the waters beneath the
earth: to the end it might bee
the better made knowne, that it
was his pleasure not to be adored at
all in any such formes; and that
the woshipping of Images, not
onely as they have reference to
the creatures whom they doe im-
mediatly represent, or to false
gods, but also as they have relati-
on

on to himselfe (the true God, who was then speaking unto them in the Mount) did come with in the compasse of the Idolatry which was condemned in that Commandement.

In vaine therefore doe the Romanists goe about to perswade us, that their Images be no Idoles: and as vainely also doe they spend time in curiously distinguishing the severall degrees of worship; the highest point whereof, which they call *Latreia*, and acknowledge to be due onely unto God, they would bee loth wee should thinke that they did communicate to any of their Images. But here wee are to understand, first of all, that Idolatry may be committed by giving not the highest onely, but also the lowest degree of religious adoration unto Images: and therefore in the words of the Commandement, the very *bowing downe unto them*, which is one of the meanest

62 *A Sermon preached before the*
 next degrees of worship, is ex-
 pressly forbidden. Secondly, that it
 is * the received doctrine of Po-
 pish divines, that the Image
 should be honoured with the same
 worship, wherewith that thing is
 worshipped whose Image it is:
 and therefore what adoration is due
 to Christ and the Trinitie, the
 same by this ground they are to
 give unto their Images. Thirdly
 that in the Romane Pontificall pu-
 blished by the authority of *Cle-*
ment the VIII (to omit other te-
 stimonies in this kinde) it is con-
 cluded, * that the Crosse of the
 Popes Legate shal have the right
 hand, upon this very reason,
quia debetur ei latria, because the
 worship proper to God is due to
 it. Now whether they commit
 idolatry, who communicate unto
 a senselesse thing, that worship
 which they themselves confesse to
 be due unto God alone: let all
 the world judge.

* Con-
 stans est
 Theolo-
 gorum
 sententia,
 Imaginem
 eodem ho-
 nore &
 cultu ho-
 norari &
 coli, quo
 colitur id
 cuius est
 Imago.
 Azor.
 institut.
 moral.
 part. 1.
 lib. 9. c. 6.
 * Crux
 legati,
 quia de-
 betur ei
 latria,
 erit à dex-
 tris. Pon-
 tificat.
 edit.
 Rom. pag.
 672.

They

They were best therefore from henceforth confesse themselves to be Idolaters: and stand to it, that every kinde of Idolatry is not unlawfull. Their Iesuite *Gregorius de Valentia* will tell them for their comfort, that it is no absurdity to thinke that Saint *Peter*, when he deterreth the faithfull by name *ab illicitis Idolorum cultibus* (*ἀδελύτοις ἰδωλολατρίας* Saint *Peter* call-eth them, that is, *abominable Idolatries*) doth insinuate therby, that * some worship of Images is lawfull. *Iohn Monceye* the Frenchman in his *Aaron Purgatus* (dedicated to the late Pope *Paul* the fifth) and in his twentie questions propounded to *Visorius*, stretcheth yet a straine higher. For howsoever he cannot away with the name of Idols and Idolatry; yet he liketh the thing it selfe so well, that he undertaketh to cleare *Aaron* from committing any error in setting up the golden Calfe, and laboureth to purge *Laban*, and *Micha*; and *Iero-*

Gregor.
Valent.
lib. 2.
Apol. de
Idololat.
cap. 7.

* Some
Idolatry
he should
say: for
that is
S. Peters
word.
1 Pet.
4. 3.

64. *A Sermon preached before the*
Ieroboam too from the imputation
of Idolatry: having found indeed;
that nothing had beene done by
them in this kinde, which i not
agreeable to the practice of the
Romane Church at this day.

And lest the poore people,
whom they have so miserably abus-
ed, should finde how farre they
have beene misse-led; we see that
the masters of that Church doe in
the Service bookes and Catechis-
mes, which come unto the hands
of the vulgar, generally leave out
the words of the second Commam-
dement that make against the ado-
ration of Images: fearing lest by
the light thereof, the mystery of
their iniquity should bee discover-
ed. They pretend indeed that
this Commandement is not exclu-
ded by them, but included onely
in the first: whereas in truth they
doe but craftily conceale it from
the people eyes, because they
would not have them to be ruled
by it: Nay, *Vasquez* the Jesuite
doth

doth boldly acknowledge, that
it plainly appeareth by comparing
the words of this Commande-
ment, with the place which hath
beene alledged out of the 4. of
Deuteronomy; that the Scripture

did not onely forbid the wor-
shipping of an Image for God,
but also the adoration of the true
God himselfe in an Image. He
confesseth further, that he and
his fellow Catholikes doe other-
wise. What faith hee then to the
commandement, thinke you?
Because it will not be obeyed, it
must be repealed, and not admitted
to have any place among the mo-
rall precepts of God. * It was
(faith he) a positive and ceremo-
niall Law: and therefore ought
to cease in the time of the Gos-
pell. And as if it had not beene
enough for him to match the Scrib-
es and Pharises in impiety, who
a made the Commandement of

E

God

*lege Evangelicâ locum habere debet. Vasquez ibid. cap. 4.
sect. 84. a Matth. 15. 6. Mark. 7. 9.*

Gab.
Vasquez.
lib. 2. de
Adorat.
disput.
4. cap. 3.
sect. 74.
75.

* Cum
fuerit ju-
ris positi-
vi & Ce-
remonia-
lis illa
legis Mo-
saicæ pro-
hibitio,
tempore
legis Eu-
angelicæ
debut ces-
sare; at-
que id,
quod alias
jure natu-
rali lioi-
tum &
honestum
est, ut
imagines
depinge-
re, & illis
etiam mi-
ad adora-
tionem, in

66 *A Sermon preached before the
God of none effect, that they might
keepe their owne tradition: that
he might fulfill the measure of his
fathers, and shew himselfe to bee
a true child of her who beareth the
name of being the mother of harlots
and abominations of the earth; he
is yet more mad, and sticketh
not to maintaine, that not onely
a painted Image, but any other
thing of the world, whether it
be without life and reason, or
whether it be a reasonable crea-
ture, may (in the nature of the
thing, and if the matter be dis-
creetly handled) be adored with
God, as his Image; yea and
counteth it no absurditie at all,
that a very wispe of straw should
bee thus worshipped.*

Revel.
17. 5.

Vasquez
de Ador.
lib. 3. dis-
put. 1.
Cap. 2.
sect. 5.
8. 10.

Ezek. 8.
15.

But let us turne yet againe, and
wee shall see greater abominations
then these. We heard how this
blessed Sacrament, which is here
propounded by the Apostle, as
as a bond to unite Christians toge-
ther in one body, hath beene
made

made the apple of strife, and the occasion of most bitter breaches in the Church: we may now observe againe, that the same holy Sacrament, which by the same Apostle is here brought in as a principall inducement to make men *flee from Idolatry*, is by our Adversaries made the object of the grossest Idolatry that ever hath beene practised by any. For their constant doctrine is, that in worshipping the Sacrament they should give unto it, *latriæ cultum qui vero Deo debetur*, (as the Councell of Trent hath determined,) *that kinde of service which is due to the true God*; determining their worship in that very thing which the Priest doth hold betwixt his hands. Their practice also runs accordingly: for an instance whereof we neede goe no further then to *Sanders* booke of the Lords Supper; before which hee hath prefixed an Epistle Dedictory, superscribed in this man-

Coneil.
Trident.
sess. 13.
cap. 5.

* Tolera-
bilior est
enim error
eorum, qui
pro Deo
colunt
Statuam
auream
aut argen-
team, aut
alterius
materiae
imaginem
quo modo
Gentiles
deos suos
venera-
bantur;
vel pan-
num ru-
brum in
hastam
elevatum,
quod nar-
ratur de
Iappis;
vel urina
animalia,
ut quon-
dam
Aegyptij:
quam eo-
rum, qui
frustum
panis. Co-
ster. Ench.
c. 12.

*ner: To the Bodie and Blood of
our Saviour Iesus Christ, under
the formes of Bread and Wine, all
honour, praise, and thanks, be
given for ever. Adding further in
the processe of that blockish E-
pistle: Howsoever it be with other
men, I adore thee my God and
Lord really present under the formes
of Bread and Wine, after consecra-
tion duly made: Beseeking thee of
pardon for my sinnes, &c.*

Now if the conceite which these
men have concerning the Sacra-
ment, should prove to bee false
(as indeed we know it to be
most absurd and monstrous) their
owne Jesuite Coster doth freely
confesse, that they should be in
such an error and Idolatry, qualis
in orbe terrarum nunquam vel visus
vel auditus fuit, as never was
seene or heard of in this world. * For
the error of them is more tolerable,
(saith he) who worship for God a
Statue of gold or silver, or an Image
of any other matter, as the Gen-
tiles

tiles

tiles adored their Gods ; or a red cloth lifted up upon a speare, as it is reported of the Lappians, or living creatures, as did sometime the Egyptians ; then of those that worship a piece of bread. We therefore who are verily perswaded that the Papists doe thus, must of force (if we follow their Jesuites direction) judge them to be the most intolerable Idolaters that ever were.

Nay, according to their owne principles, how is it possible that any of themselves should certainly know, that the host which they worship should be any other thing but bread? seeing the change doth wholly depend upon consecration duly made, (as Sanders speaketh) and that dependeth upon the intention of the Priest, which no man but himselfe can have notice of. *Bellarmino*, disputing against *Ambrosius Catharinus*, one of his owne brethren, that a man hath no certaine

70 *A Sermon preached before the*
 knowledge of his owne justifica-
 tion, can take advantage of this,
 and alledge for himselfe, that one
 * cannot be certaine by the certainty
 of faith, that he doth receive a true
 Sacrament; for asmuch as the Sa-
 crament cannot be made without the
 intention of the Minister, and
 none can see another mans intention.

* Neque
 potest cer-
 tus esse
 certitudi-
 ne fidei,
 se percipe-
 re verum
 Sacramen-
 tum; cum
 Sacramen-
 tum sine
 intentione
 ministri non
 conficiatur,
 & intentionem
 alterius
 nemo videre
 possit.
 Bellarm.
 de Justif.
 lib. 3.
 cap. 8.

Apply this now to the matter we
 have in hand, and see into what
 intricate Labyrinths these men
 have brought themselves. Admit
 the Priests intention stood right at
 the time of consecration, yet if he
 that baptized him failed in his in-
 tention when he administred that
 Sacrament, he remaineth still un-
 baptized, and so becommeth un-
 capable of Priesthood; and con-
 sequently, whatsoever he conse-
 crateth is but bread still. Yea, admit
 hee were rightly baptized too: if
 either the Bishop that conferred
 upon him the Sacrament of Or-
 ders, (for so they hold it to be) or
 those that baptized or ordained
 that

that Bishop, missed their right intention; neither will the one prove Bishop, nor the other Priest; and so with what intention soever either the one or the other doth consecrate, there remaineth but bread still. Neither doth the inconvenience stay heere, but ascendeth upward to all their predecessors: in any one of whom if there fall out to bee a nullity of Priesthood (for want of intention, either in the baptizer, or in the ordainer) all the generation following, according to their principles, goe without their Priesthood too; and so deliver but bread to the people, in stead of the body of Christ. The Papists themselves therefore, if they stand unto their owne grounds, must needs confesse, that they are in no better case heere, then the Samaritans were in, of whom our Saviour saith, *Yee worship yee know not* Joh. 4.
22. *what: but we know, that what they worship* (be the condition or
E 4 inten-

72 *A Sermon preached before the*
intention of their Priest what it
will be) is bread indeed ; which
while they take to be their God,
we must still account them guil-
tie of spirituall fornication , *and*
such fornication , as is not so much
as named amongst the Gentiles.

Revel.
18. 4.

These then being the *Idolaters*
with whom we have to deale, let
us learne first how dangerous a
thing it is to communicate with
them in their false worship. For
if we will be partakers of Baby-
lons sinnes , wee must looke to
receive of her plagues. Second-
ly , wee are to bee admonished,
that it is not sufficient that in our
owne persons we refraine wor-
shipping of Idols , but it is fur-
ther required , that we restraine
(as much as in us lyeth) the prac-
tice thereof in others ; lest by suf-
fering God to be dishonoured in
so high a manner , when we may
by our calling hinder it , wee
make ourselves partakers of other
mens sinnes. *Eli* the high Priest
was

was a good man, and gave excellent counsell unto his lewd sonnes: yet wee know what judgement fell upon him, *because his sons made themselves vile, and he frowned not upon them*, (that is, restrained them not;) which God doth interpret to be a kinde of Idolatry, in *honouring of his sonnes above him*. The Church of Pergamus did for her owne part hold fast Christs name, and denyed not his faith: yet had the Lord something against her; *because she had there, them that held the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication*. So we see what speciall notice our Saviour taketh of the workes, and charitie, and service, and faith, and patience of the Church of Thyatira: and yet for all this he addeth, *Notwithstanding, I have a few things against thee, because thou sufferest*

1 Sam.
3. 13.

1 Sam.
2. 29.

Revel.
2. 14.

Revel.
2. 20.

74 *A Sermon preached before the
that woman Jezabel, which calleth
her selfe a Prophetesse, to teach
and to seduce my servants to commit
fornication, and to eat things sa-
crificed unto Idols.*

Judg.
2. 3.

In the second of Judges God
tellethe the children of Israel, what
mischiefe should come unto them
by tolerating the Canaanitish Ido-
laters in their Land. *They shall be
thornes in your sides (saith he) and
their gods shall bee a snare unto you.*
Which words containe in them
the intimation of a double danger:
the one respecting the *soule*, the
other the *body*. That which con-
cerneth the *soule*; is: that their
Idols should be *a snare unto them*.
For God well knew that mans na-
ture is as prone to spirituall forni-
cation, as it is to corporall. As
therefore for the preventing of the
one, he would not have a com-
mon harlot tolerated in Israel, *Lest
the Land should fall to whoredome
and become full of wickednesse*: so
for the keeping out of the other,
he

Levit.
19. 29.

he would have provocations taken away, and all occasions whereby a man might be tempted to commit so vile a sinne. The bodily danger that followeth upon the toleration of Idolaters, is : that *they should be in their sides*, that is, (as in another place it is more fully expressed) *they should be prickes in their eyes, and thornes in their sides, and should vex them in the Land wherein they dwelled.* Now in both these respects it is certaine, that the toleration of the Idolaters with whom we have to doe, is farre more perillous than of any other. In regard of the spirituall danger, wherewith simple soules are more like to bee insnared : because this kinde of Idolatry is not brought in with an open shew of impiety, (as that of the Pagans) but is *a mystery of iniquity*, a wickednesse couered with the vaile of Piety ; and the harlot, which maketh the inhabitants of the earth drunke with the wine of this fornication,

Numb.
33. 55.

Revel.
17. 2, 4.

76 *A Sermon preached before the*
cation, is both gilded her selfe, and
presenteth also her abominations
unto her followers in *a cup of gold.*
If we looke to outward perill,
we are like to find these men, not
thornes in our sides to vex us, but
daggers in our hearts to destroy us.
Not that I take all of them to be of
this furious disposition, (mistake
me not : I know a number my
selfe of a farre different temper :)
but because there are never want-
ing among them some turbulent
humours, so inflamed with the
spirit of fornication, that they
runne mad with it; and are trans-
ported so farre, that no tolerable
termes can content them, untill
they have attained to the utmost
pitch of their unbridled desires.
For compassing whereof, there is
no trechery, nor rebellion, nor
murther, nor desperate course
whatsoever, that (without all re-
morse of conscience) they dare not
adventure upon.

Neither

Neither *doe* they thus only, but they *teach* men also so to doe: arming both Pope, and Bishops, and People, and private persons, with power to cast downe even Kings themselves from their Thrones, if they stand in their way, and give any impediment to their designs. Touching the Popes power herein, there is no disputing: one of them telleth us, that ^a *there is no doubt, but the Pope may depose all Kings, when there is a reasonable cause so to doe.* For Bishops, Cardinall Baronius informeth us by the example of *Dacius* the Bishop of Millayne, his dealing against the Arrians: ^b that *those Bishops deserve no blame, and ought to suffer no envie, who roll every stone, (yea and rather then faile, would blow up stones too) that they may not live under an hereticall Prince.* For the People, *Dominicus Bannes*, a Dominican Friar, resolves that they need not, in this case, expect any

^a *Dubium non est, quin Papa possit omnes Reges, cum subest causa rationabilis, deponere.* August. Triumphus, de Potest. Ecclesi. quæst. 46 artic. 2. ^b *Quo exemplo satis intelligas, non mereri calumniam, neque invidiam* Episcopos illos pati debere, qui ne sub heretico principe degant, omnem lapidem volvunt. Baron. anno 538. sect. 89.

78 *A Sermon preached before the*
sentencing of the matter by Pope,
or other; but^a when the knowledge
of the fault is evident, subjects
may lawfully (if so be they have suf-
ficient strength) exempt themselves
from subjection to their Princes,
before any declaratory sentence of a
Judge. And that we may under-
stand that the Proviso which he in-
serteth of having strength sufficient,
is very materiall; he putteth us in
minde, that^b the faithfull (the
Papists he meaneth) of Engeland
are to be excused hereby, who doe
not exempt themselves from the
power of their superiours, nor make
warre against them. Because that
generally they have not power suf-
ficient to make such warres against
Princes, and great dangers are im-
minent over them.

Lastly, for private persons,
 wee may reade in *Suarez*, that an
 here-

*a Quando
 ad eam evi-
 dens noti-
 tia crimi-
 nis, licet
 possunt
 subditi
 (si modò
 eis vires
 suppetant)
 eximere se
 à potesta-
 te suorum
 Principum
 ante
 Judicis
 sententiam
 declaratoriam.
 Bannes
 in Thom.
 2. quæst.
 12. art. 2.
 b Ex hac
 conclusio-
 ne sequitur
 esse excu-
 sandos
 Anglicanos
 &
 Saxonios*

*fideles, qui non se eximunt à potestate superiorum, nec bellum
 contra illos gerunt. Quoniam communiter non habent facul-
 tatem ad hæc bella gerenda contra Principes, & imminent
 illis gravia pericula. Id. Ibid.*

hereticall King, ^a after sentence given against him, is absolutely deprived of his Kingdome, so that he cannot possesse it by any just title: and therefore from thence forth may be handled altogether as a Tyrant; & consequently, he may be killed by any private person. Onely the Jesuite addeth this limitation: that ^b If the Pope doe depose the King, he may be expelled or killed by them onely to whom he shall commit that businesse. But if he injoyne the execution thereof to no body; then it shall appertainue to the lawfull successor in the Kingdome: or if none such be to be found, it shall belong to the Kingdome it selfe. But let him once be declared to be a Tyrant; Mariana (Suarez his Country-man and fellow Jesuite) will tell you better how hee should bee handled.

^a Post sententiam
latam
omnino
privatur
regno, ita
ut non
possit ju-
sto titulo
illud pos-
sidere,
ergo ex-
tunc po-
terit tan-
quam om-
nino ty-
rannus
tractari;
& conse-
quenter à
quocun-
que priva-
to poterit
interfici.
Fr. Sua-
rez De-
fens. fid.
Cathol.
lib. 6.
cap. 4.
sect. 14.
^b Si Papa
Regem

deponat, ab illis tantum poterit expelli, vel interfici, qui-
bus ipse id commiserit. Quod si nulli executionem imperet,
pertinebit ad legitimum in regno successorem; vel si nullus
inventus fuerit, ad regnum ipsum spectabit. Idem ibid.
sect. 18.

80 *A Sermon preached before the
 handled. ^a That a Tyrant (saith
 he) may be killed by open force and
 armes, whether by violent breaking
 in into the Court, or by joyning of
 battell, is a matter confessed: yea,
 and by deceit and ambushes too, as
 Ehud did in killing Eglon the King
 of the Moabites. Indeed it would
 argue a braver minde to professe
 open enmity, and publikely to rush
 in upon the enemy of the Common-
 wealth: but it is no lesse prudence,
 to take advantage by fraud and am-
 bushes, because it is done without
 stirre, and with lesse danger surely,
 both publike and private. His con-
 clusion is, that ^b it is lawfull to
 take away his life, by any art what-
 soever: with this proviso onely,
 that he be not constrained either
 wittingly or unwittingly to be the
 cause*

a *Isaque*
aperta vi
& armis
posse occi-
dit tyran-
num, sine
impetu in
regiam
facto, sine
commissa
pugna in
confesso
est. Sed
& dolo
atque in-
fidiiis ex-
ceptum:
quod fecit
Aiod, &c
Est qui-
dem ma-
joris vir-
tutis &
adimi si-
multatem
aperte ex-
ercere,
palam in
hostem
reipub-
licæ ir-

*rare: sed non minoris prudentiæ, fraudi & insidijs locum
 captare, quod sine motu contingat, minori certè periculo pu-
 blico atque privato. Jo. Mariana, de Reg. instit. lib. i.
 cap. 7. b In ejus vitam grassari quacunq[ue] arte concessum; ne
 cogatur tantum sciens aut imprudens sibi conscire mortem. Id.
 Ibid. in fine.*

cause of his owne death. Where
 the tenderneſſe of a Jeſuites con-
 ſcience is well worth the obſerving.
 He maketh no ſcruple at all to
 take away the mans life: onely he
 would adviſe that he be not made
 away, by having poyſon con-
 veyed into his meat or drinke,
 left in taking hereof (forſooth) he
 which is to be killed, ſhould by
 this meanes have ſome hand in
 procuring his owne death. ^a Yet
 poyſon him you may, if you liſt,
 ſo that the venome be *externally*
applied by ſome other, he that is
to be killed helping nothing there-
unto: namely, when the force of the
poyſon is ſo great, that a ſeat or gar-
ment being infected therewith, it
may have ſtrength to kill. And
 that ſuch meanes of poyſoning
 hath beene uſed, hee prooveth by
 divers practices of the Moores:
 which we leave to be conſidered of
 by *Fitzherbert*, who (to prove
 that *Squires* intention of poy-
 ſoning *Queene Elizabeth* in this

a Hoc ta-
men tem-
peramento
ut in hac
quidem
diſputa-
tione lice-
bit, ſi non
ipſe qui
perimi-
tur, vene-
num hau-
rire co-
gitur, quo
intimis
medullis
concepto
pereat: ſed
exterius
ab alio ad-
bibeatur,
nihil ad-
juvante eo
qui peri-
endus
eſt: nimi-
rum cum
tanta viſ-
eſt vene-
ni, ut ſel-
la eo aut
veſte deli-
buſa vim
interfici-
endi ha-
beat. Id.
ibid.

a At in-
 quils; om-
 nem mo-
 dum eru-
 delitatis
 excessus da-
 consara-
 tio; cum
 Oprolem,
 & Regni
 ordines
 simul im-
 plicuisset.
 Id velim
 ne mira-
 ris. Nam
 mala &
 pernicio-
 se herba
 & semina
 conteren-
 da &
 radices
 omnes
 evellendae
 sunt, ne
 reerescant
 Alias eti-
 am, prop-
 ter paucos
 sceleratos,
 multi sa-
 pientia fra-
 gio pere-
 unt. B. P.
 i. g. m. s.
 Epistolae,
 I. R. im-
 pres. anno
 1609.

82 *A Sermon preached before the*
 manner, was but a meere fiction)
 would perswade us that it is not
 agreeable to the grounds of nature
 and reason, that any such thing
 should be.

Thus wee see what pestilent doc-
 trine is daily broched by these in-
 cendiaries of the world: which,
 what pernicious effects it hath pro-
 duced, I need not goe farre to
 exemplifie; this assembly and this
 place cannot but call to minde the
 memory of that Barbarous plot of
 the Powder-treason. Which being
 most justly charged to have *ex-*
ceeded all measure of cruelty, as
 involving not the King alone, but
 also his children, and the States of
 the Kingdome, and many thou-
 sands of innocent people in the
 same ruine: a wicked varlet (with
 whose name I will not defile this
 place) steppeth forth some foure
 yeeres after, and with a brazen
 forehead biddeth us not to wonder
 at the matter. *For of an evill and*
pernicious herbe, both the seeds are

to be crushed, and all the roots to be pulled up, that they grow not againe. And otherwise also, for a few wicked persons it falleth out oftentimes that many perish in shipwracke. In the later of which reasons we may note these mens insolent impiety toward God: in arrogating unto themselves such an absolute power for the murthering of innocents, as hee that is Lord of all, hath over his owne creatures; the best of whom, if he doe enter into judgment with them, will not bee found righteous in his sight. In the former, we may observe their deadly malice toward Gods Anoynted, which they sufficiently declare will not bee satisfied but by the utter extirpation of him, and all his Royall progenie.

And whereas for the discovery of such wicked spirits; his Majesty in his Princely wisdomedid cause an *Oath of Allegiance* to be framed; by the tendring whereof

84. *A Sermon preached before the*
 he might be the better able to dis-
 tinguish betwixt his loyall and di-
 loyall subjects and to put a dif-
 ference betwixt a seditious and
 a quiet-minded Romanist: it is
 companion derideth his simpli-
 citie, in imagining, that that
 will serve the turne, and suppos-
 ing that a Papist will thinke him-
 selfe any whit bound by taking
 such an oath. ^a See (saith he) *in so*
great craft, how great simplicity
doth bewray in selfe. When hee had
placed all his securitie in that oath,
hee thought hee had found such a
manner of oath, knit with so many
circumstances, that it could not,
with, safetie of conscience, by any
meanes bee dissolved by any man.
But
 a Sed vide
 in tantâ
 astutiâ,
 quanta sit
 simplici-
 tas. Cum
 omnem se-
 curitatem
 in eo jura-
 mento sibi
 statuisset,
 talem se
 modum
 juramen-
 ti, tot cir-
 cumstan-
 tiis con-
 nexuisse
 existi-
 bat, qui,
 sa'vâ con-
 scientiâ,
 nullâ ra-
 tione à
 quoquam
 dissolvi
 posset. Sed
 videre
 non po-
 tuit, si Pontifex jamentum dissolverit, omnes illius nexus,

sive de fidelitate Regi prestandâ, sive de dispensatione non
 admittendâ, pariter dissolutos fore. Immo aliud dicam ad-
 mirabilius. Nosti, credo, juramentum injustum, si tale esse
 evidenter sciatur, vel aperte declaretur, neminem obligare: sed
 ipso facto nullum esse. Regis juramentum injustum esse, ab ipso
 Ecclesiæ Pastore sufficienter declaratum est. Vides igitur jam,
 insummum abrisse illius obligationem; ut vinculum, quod à
 tot sapientibus ferreum putabatur, minus sit, quam strami-
 neum. Id. Ibid.

But hee could not see, that if the Pope did dissolve that oath; all the tyings of it, (whether of performing fidelitie to the King, or of admitting no dispensation) would be dissolved together. Tea, I will say another thing that is more admirable. You know (I beleieve) that an uniuſt oath, if it bee evidently knowne, or openly declared to bee ſuch, bindeth no man; but is voyd ipſo facto. That the Kings oath is uniuſt, hath beene ſufficiently declared by the Paſtor of the Church himſelfe. You ſee therefore, that the obligation of it is vaniſhed into ſmoke: ſo that the bond, which by ſo many wiſe men was thought to be of yron, is become leſſe then of ſtraw.

If matters now be come unto this paſſe, that ſuch as are addicted to the Pope, will account the Oath of Aliegance to have leſſe force to binde them then a rope of ſtraw; judge ye whether that be not true which hath bin ſaid,

86 *A Sermon preached before the*
that in respect not of spirituall in-
fection onely, but of outward
danger also to our State, any Ido-
laters may bee more safely per-
mitted then Papists. Which I doe
not speak, to exasperate you
against their persons, or to stirre
you up to make new Lawes for
shedding of their blood. Their
blindnesse I doe much pittie: and
my hearts desire and praier to God
for them is, that they might bee
saved. Onely this I must say, that
(things standing as they doe) I
cannot preach peace unto them.

2 King.
9. 22.

For as *Jehu* said to *Foram*, *What*
peace, *so long as the whoredomes*
of thy Mother Jezabel, and her
witchcraftes are so many? So must

Rev. 17.
2. 5.
and 18.
23.

I say unto them: What peace can
there be, so long as you suffer
your selves to be led by the mother
of harlots and abominations of the
earth, who by her forceries hath
deceived all nations, and made
them drunke with the wine of her

Hos. 2. 2.

fornication? Let her put away her
whore-

whoredomes out of her sight, and her adulteries from betweene her breasts; let her repent of her murders, and her forceries, and her Idolatries: or rather, because she is past all hope, let those that are seduced by her, cease to communicate with her in these abominable iniquities; and wee shall bee all ready to meet them, and rejoyce with the Angels in heaven for their conversion. In the meane time, they who sit at the Helme, and have the charge of our Church and Common-wealth committed to them, must provide by all good meanes, that God bee not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Lawes there are already enacted to this purpose: which if they were duly put in execution, wee should have lesse need to thinke of making new. *But it is not my part to*
F 4 *presse*

1 Cor.
10. 15.

88 *A Sermon preached before the
presse this point. I will therefore
conclude as I did begin: I speake
as to wise men; Iudge ye what
I say.*

2 TIM. 2. 7.

*Consider what I say; and the
Lord give you understanding in all
things.*

F I N I S.

A SPEECH

A

Speech delivered

in the CASTLE-CHAMBER
concerning the Oath of
SUPREMACIE.



That the danger of the *Law* is, for refusing this *Oath*, hath beene sufficiently opened by my Lords the *Judges*; and the *qualitie* and *quantitie* of that offence hath been aggravated to the full by those that have spoken after them. The part which is most proper for me to deale in, is the information of the *Conscience*, touching the truth and equitie of the matters contained in the *Oath*, which I also have made choice the rather to insist upon, because both the forme of the *Oath* it selfe requireth herein a full resolution of the conscience (as appeareth by those words in the very beginning thereof; *I doe utterly testifie and declare in my conscience, &c.*) and the persons that stand here to be censured for refusing the same, have alledged nothing in their owne defence but only the simple plea of *Ignorance*.

That this point therefore may be cleared, and all needlesse scruples removed

92 *A Speech in the Castle-Chamber*
moved out of mens minds : two main
branches there bee of this Oath , which
require speciall consideration. The one
positive : acknowledging the *Supremacy* of
the government of these Realmes , in
all causes whatsoever , to rest in the Kings
Highnesse onely. The other *negative* :
renouncing all jurisdictions and authori-
ties of any forreine Prince or Prelate with-
in his Majesties dominions.

a 1 Pet. 2
13, 14.

For the better understanding of the for-
mer , we are in the first place to call unto
our remembrance that exhortation of Saint
Peter. *a Submit your selves unto every ordi-
nance of man for the Lords sake : whether it bee
unto the King , as having the preeminence ;
or unto Governours , as unto them that are sent
by him , for the punishment of evill doers , and
for the praise of them that doe well.* By this
we are taught to respect the King , not as
the *only governour* of his dominions simply
(for wee see there bee other *Governours*
placed under him) but *as in ipso* , as him
that *excelleth* , and hath the preeminence
over the rest , that is to say , (according
to the tenure of the Oath) as him that is the
only supreme Governour of his Realmes.
Upon which ground we may safely build
this conclusion ; that whatsoever power
is incident unto the King by vertue of his
place , must be acknowledged to be in
him

Concerning the Oath Supr. 93

him *supreme*: there being nothing so contrary to the nature of *Soveraigntie*, as to have another *superiour* power to overrule it.

Qui Rex est, Regem (Maxime) non habet.

In the *second* place wee are to consider, that God for the better settling of piety and honesty among men, and the representing of prophanenesse and other vices, hath established two distinct powers upon earth: the one of the *Keyes*, committed to the Church; the other of the *Sword*, committed to the Civill Magistrate. That of the *Keyes* is ordained to worke upon the innerman; having immediate relation to the *remitting* or *retaining* of sins. That a *John*. of the *Sword* is appointed to work upon ^{20. 23.} the outward man; yeelding protection to the obedient, and inflicting externall punishment upon the rebellious and disobedient. By the former, the spirituall officers of the Church of Christ are enabled to *b* *governe well*, to *c* *speak* and *exhort* *b* *1 Tim.* and *rebuke* with all *authoritie*, to *d* *loose* *5. 17.* such as are penitent, to commit others *c* *Tit. 2.* unto the Lord's prison, untill their amendment, *d* *Matth.* or to binde them over unto the *16. 19.* judgment of the great day, if they *& 18. 18* hal
perlist in their wilfulnesse and obdinate.

By

94. *A Speech in the Castle-Chamber*

By the other, Princes have an imperious power assigned by God unto them, for the defence of such as doe well, and executing a *revenge* and *wrath* upon such as doe evill; whether b by *death*, or *banishment*, or *confiscation* of *goods*, or *imprisonment*, according to the qualitie of the offence.

a Rom.
13. 4.
b Ezra.
7. 26.

c Matth.
26. 52.

d 2 Chr.
26. 18.

When Saint *Peter*, that had the *Keyes* committed unto him, made bold to draw the *Sword*; he was commanded to c put it up, as a weapon that he had no authoritie to meddle withall. And on the other side, when *Uzziah* the King would venture upon the execution of the Priests office, it was said unto him, d *It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burne incense.* Let this therefore be our second conclusion: that the power of the *Sword* and of the *Keyes* are two distinct ordinances of God; and that the Prince hath no more authoritie to enter upon the execution of any part of the Priests function, than the Priest hath to intrude upon any part of the office of the Prince.

In the *third* place we are to observe, that the power of the *civill sword*, (the *supreme* managing whereof belongeth to the King alone) is not to bee restrained unto

Concerning the Oath of Supr. 95

temporall causes only; but is by Gods ordinance to be extended likewise unto all Spirituall or Ecclesiasticall things and causes, that as the spirituall Rulers of the Church doe exercise their kinde of governement, in bringing men unto obedience, not of the duties of the first Table alone (which concerneth piety and the religious service which man is bound to performe unto his Creator) but also of the second (which respecteth morall honesty, and the offices that man doth owe unto man:) so the civill Magistrate is to use his authority also in redressing the abuses committed against the first Table, aswell as against the second, that is to say, aswell in punishing of an heretick, or an Idolater, or a blasphemers, as of a thiefe, or a murtherer, or a traytor; and in providing by all good meanes, that such as live under his government a may leade a quiet and peaceable life in all piety and honesty. 2 1 Tim. 2. 2.

And howsoever by this meanes we make both Prince and Priest to bee in their severall places *Custodes utriusque tabulae*, Keepers of both Gods tables: yet do we not hereby any way confound both of their offices together. For though the matter wherein their government is exercised may be the same; yet is the forme and manner of governing therein alwaies different, the one

the other one reaching to the outward man onely
side, that the other to the inward: the one bind-
a spiritual ing or loosing the soule, the other laying
an ecclesi- hold on the body and the things belonging
astically thereunto: the one having speciall refe-
govern- rence to the judgment of the world to come;
ment Is the other respecting the present retaining
exercis- or loosing of some of the comforts of this
ed in cau- life.
ses civill
or tempo-
rall. For

That there is such a *civill government
is not as this in causes spirituall or Ecclesiasticall, no
Excom- man of judgement can deny. For must not
municati- Heresie (for example) bee acknowledged to
on a main be a cause meerly spirituall or Ecclesiasticall?
part and yet by what power is an Hereticke put
of Eccle- to death? The officers of the Church have
siasticall no authority to take away the life of any
govern- man: it must be done therefore *per brachium*
ment; and *seculare*; and consequently it must bee
Forest yeelded without contradiction, that the
lawes a speciall
speciall branch
of causes the temporall Magistrate doth exercise therein
Tempo- a part of his civill government, in punish-
rall: yet ing a crime that is of its owne nature spiri-
we see tuall or Ecclesiasticall.

But here it will be said. The words of
in Senten- the Oath being generall; that the King is
tia lata the only supreme governour of this Realme and
super the only
chartas, of all other his highnesse dominions and coun-
anno 12. tries:

R. H. 3.

that the Bishops of England pronounce a solemne sentence
of Excommunication against the infringers of the liberties
contained in *Charta de Foresta*.

Concerning the Oath of Supr. 97

Ques: how may it appeare that the power of the *civill sword* only is meant by that government, and that the power of the *Keyes* is not comprehended therein? *Answer:* *first*, that where a civill Magistrate is affirmed to bee the *governour of his owne dominions and countreyes*, by common intendment this must needs be understood of a *civill government*, and may in no reason be extended to that which is meerely of another kinde. *Secondly* I say, that where an ambiguitie is conceived to bee in any part of an *Oath*; it ought to bee taken according to the understanding of him for whose satisfaction the *Oath* was ministred. Now in this case it hath been sufficiently declared by publick authority, that no other thing is meant by the government here mentioned; but that of the *civill sword* onely.

For in the booke of *Articles* agreed upon by the Archbishops and Bishops and the whole Clergie in the Convocation holden at London anno 1562. thus we read. *Where we attribute to the Queenes Majesty the chiefe government*, (by which titles wee understand the minds of some slanderous folkes to be offended :) we give not to our Princes the ministring either of Gods Word or of the Sacraments (the which thing the Injunctions also lately set forth by Elizabeth our Queene doth most plainly testifie :) but that onely prerogative which we see

98 *A Speech in the Castle-Chamber*
to have beene given alwaies to all godly Princes
in holy Scriptures by God himselfe, that is,
that they should rule all estates and degrees com-
mitted to their Charge by God, whether they
be Ecclesiasticall or Temporall, and restraîne
with the Civill sword the Stubborne and evill
doers.

If it be here objected that the authority
of the Convocation is not a sufficient ground
for the exposition of that which was en-
acted in Parliament: I answer, that these
Articles stand confirmed not onely by the
Royall assent of the Prince, (for the esta-
blishing of whose Supremacy the Oath was
framed) but also by a speciall Act of Parlia-
ment; which is to be found among the sta-
tutes in the thirteenth yeare of Queene
Elizabeth, chap. 12. Seeing therefore the
makers of the Law have full authority to
expound the Law; and they have suffi-
ciently manifested, that by the supreme
government given to the Prince they under-
stand that kind of government only which
is exercised with the Civill sword: I con-
clude, that nothing can be more plaine
than this; that without all scruple of con-
science, the Kings Majesty may be acknow-
ledged in this sense to bee the only supreme
governour of all his Highnesse dominions and
countrys, as well in all spirituall or Ecclesi-
asticall things or causes as temporall. And

Concerning the Oath of Supr. 99
So have cleared the first maine branch of the
Oath.

I come now unto the second; which is
propounded negatively: that no forrein
Prince, Person, Prelate, State or Poten-
tate, hath or ought to have any jurisdiction,
power, superiority, preheminence or autho-
rity, Ecclesiasticall or spirituall within this
Realme. The forreiner that challengeth
this Ecclesiasticall or spirituall jurisdiction
over us, is the Bishop of Rome: and the
title whereby he claimeth this power over
us, is the same whereby he claimeth it
over the whole world; because he is Saint
Peters successor, forsooth. And indeed,
if Saint Peter himselfe had beene now alive,
I should freely confesse, that hee ought
to have spirituall authoritie and superioritie
within this kingdome. But so would I say
also, if Saint Andrew, Saint Bartholomew,
Saint Thomas, or any of the other Apostles
had beene alive. For I know that their
commission was verie large; to a goe into a Mark.
all the world, and to preach the Gospel unto 16. 15.
every creature, so that in what part of the
world soever they lived, they could not
bee said to be out of their charge; their
Apostleship being a kinde of an Universall
Bishoprick. If therefore the Bishop of
Rome can prove himselfe to bee one of this

Ybo *A Speech in the Castle-Chambre*
Yanke: the Oath must be amended; and we
must acknowledge that hee hath Ecclesi-
asticall authoritie within this Realme.

True it is, that our Lawyers in their
Yearbookes by the name of the *Aposle* do
usually designe the *Pope*. But if they had
examined his title to that *Aposleship*, as
they would try an ordinary mans title to a
piece of land: they might easily have found
a number of flaws and maine defects
therein. For first it would be enquired,
whether the *Aposleship* was not ordained
by our Saviour Christ as a speciall Com-
mission; which being personall onely,
was to determine with the death of the first
Apostles. For howsoever at their first entry
into the execution of this commission,
2 Act. i. 25, 26. we finde that a *Matthias* was admitted to
the *Aposleship* in the roome of *Judas*: yet
afterwards when *James* the brother of *John*
was slaine by *Herod*, wee doe not reade
that any other was substituted in his place.
Nay we know that the *Apostles* generally
left no successors in this kinde: neither
did any of the *Bishops* (he of *Rome* only
excepted) that late in those famous
Churches, wherein the *Apostles* exercised
their ministry, challenge an *Aposleship*
or an *Universall Bishoprick*, by vertue of
that succession.

It

Concerning the Oath of Supr. 101

It would *secondly* therefore be inquired, what sound evidence they can produce, to shew that *one* of the company was to hold the *Apostleship* as it were in *fee*, for him and his successors for ever; and that the other *eleven* should hold the same for terme of life only. *Thirdly*, if this state of perpetuity was to be cast upon one: how came it to fall upon Saint *Peter*, rather than upon Saint *John*; who out-lived all the rest of his fellowes, and so as a *surviving* *seoffee* had the fairest right to retaine the same in himself and his successors for ever? *Fourthly*, if that state were wholly settled upon Saint *Peter*: seeing the Romanists themselves acknowledge that he was Bishop of *Antioch* before he was Bishop of *Rome*; we require them to shew, why so great an inheritance as this, should descend unto the *yonger* brother (as it were by *Burrough-english*) rather than to the *elder*, (according to the ordinary manner of descents.) Especially seeing *Rome* hath little else to alledge for this preferment, but only that Saint *Peter* was crucified in it: which was a very slender reason to move the Apostle so to respect it. Seeing therefore the grounds of this great claime of the Bishop of *Rome* appeare to be so vaine and frivolous: I may
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103 A Speech in the Castle-Chamber
safely conclude, that he ought to have no
Ecclesiasticall or spirituall authority within
this Realme, which is the principall point
contained in the second part of the Oath.

FLINIS.

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JAMES

JAMES REX.

Right Reverend Father in God, and Right trusty and welbeloved Counsellor, we greet you well. You have not deceived our expectation, nor the gracious opinion we ever conceived both of your abilities in learning, and of your faithfullnesse to us and our service. Whereof as we have received sundry testimonies both from our precedent Deputies, as likewise from our Right trusty & welbeloved Cousin & Counsellor the Viscount Falkland our present Deputy of that Realm; so have we now of late in one particular had a further evidence of your duty and affection well expressed by your late carriage in our Castle-Chamber there, at the censure of those disobedient Magistrates, who refused to take the oath of Supremacy. Wherein your zeale to the maintenance of our just and lawfull power, defended with so much learning and reason, deserves our Princely and gracious thanks; which we doe by this our letter unto you, and so bid you farewell. Given under our Signet at our Court at White-hall the eleventh of January 1622. In the 20 yeare of our Raigne of great Brittain, France and Ireland.

To the right Reverend Father in God,
and our right trusty and welbeloved
Counsellor, the Bishop of Meath.